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FEBRUARY 1945

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Editorials, News and Comment

What's Happening	34
After the War—What? <i>Roy G. Ross</i>	34
What Is the Real Menace?.....	40
"How Come" a Special Issue?.....	40

Growing Edges in Christian Education

The Growing Edge.....	2
God's Miracle of Growth, <i>P. R. Hayward</i>	3
The Movement Looks at Itself, <i>Gerald E. Knoff</i>	4
The Soil is God's Gift, <i>Eugene Smathers</i>	6
Rural Pastors Pull Together, <i>Francis A. Drake</i>	7
A Counseling Program, <i>Richard C. Norberg</i>	8
Industrial Millions on the Move, <i>Mabel Garrett Wagner</i>	10
Goodwill Teams in Summer Camps, <i>Marjorie Anna Poole</i>	11
The Preacher-Teacher, <i>Harry C. Munro</i>	12
Signs of New Growth.....	14

Dramatic Service for Easter

In Four Words, <i>Joyce Vernon Drake</i>	18
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Other Features

New Books	32
Current Feature Films.....	37
Film for Church Use.....	38

WORSHIP MATERIALS

WORSHIP PROGRAMS

PRIMARY DEPARTMENT, <i>Flor- ence M. Taylor</i> (THEME: <i>Remembering Jesus in the Springtime</i>)	21
JUNIOR DEPARTMENT, <i>Caroline Cole</i> (THEME: <i>Jesus</i>).....	23
INTERMEDIATE DEPARTMENT, <i>Ruth Bernice Mead</i> (THEME: <i>Sources of Jesus' Courage</i>) .	25
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>Percy E. Kohl</i> (THEME: <i>A Spiritual Reli- gion</i>)	27

STORIES AND TALKS

<i>For Children</i>	
Plants Need Sunshine.....	22
People Need to Be Loved... ..	22
How the People Honored Jesus	22
Jesus as the Son of God....	23
What Jesus Did.....	24

Why Did Jesus Pray?.....	25
<i>For Young People and Adults</i>	
Faith in Man.....	25
They Carry On.....	26
Courage Through Prayer... ..	26

POEMS AND MEDITATIONS

"Easter has come and spring- time is here".....	21
"We would see Jesus".....	23, 24
"Workman of God".....	27
"Here is a lamp of hope".....	28
"We can never build God's Kingdom"	28
I Believe in Human Society... ..	28
Prayer, "Almighty God, Spirit of Purity and Grace".....	29
"O Jesus, once a Nazareth boy" ..	29
"All creatures of our God and King"	29
"Draw thou my soul, O Christ" ..	29
My Share in Race Riots.....	40

It is written in the nature of things
that whatever lives *and also grows*
does so at its "growing edge"—
a leaf, a new ring on a tree, an institution,
the human mind and soul, a movement—
all obey this basic law.

For the inner life of every growing thing
is carried on for the sake of that thrust
at its growing edge into something new.

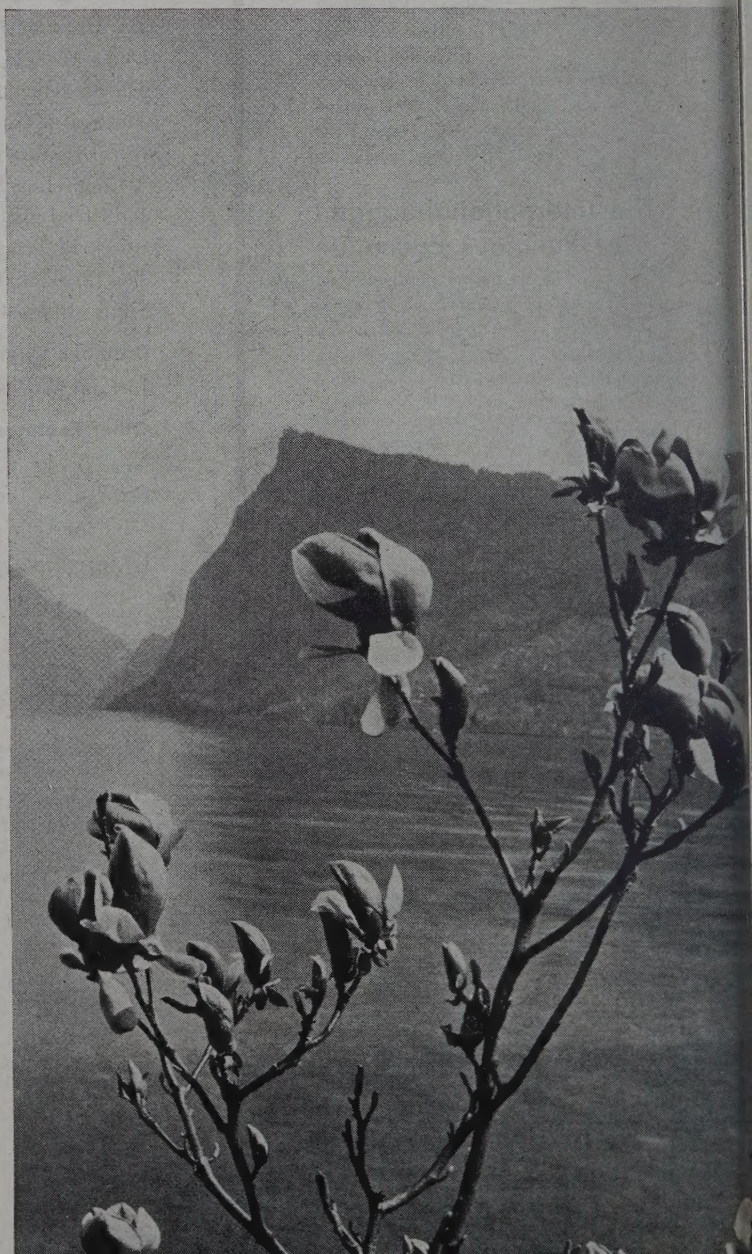
It is also written in the nature of things
that in the lower forms of life
this edge grows without human attention.
And woe to him who seeks to manipulate
the edge of a leaf,
for thereby comes death.

In the higher forms of life, however,
the new comes not inevitably from the old.
While the new growth would be impossible
without the older life within,
the growth of a muscle
or the expansion of an idea in a boy's mind
can be managed—within limits.

The Christian education movement,
like all else that lives and grows,
has its growing edges—
spots at which the vigor of the life
within what it now is
reaches out to what it is yet to be.
Here and there,
sometimes in unexpected places,
occasionally taking forms
that do not seem to belong
to the old stock at all,
these growing edges can be seen.

To know them when they appear,
to start them betimes,
to nourish those that others have begun,
and to be alert to the new growth
that seeks its way into the world
through his own heart and hand—
such is the high privilege of
the Christian educator.

The Growing Edge



God's miracle of growth

By P. R. Hayward

This meditation has been prepared for personal devotional use in connection with the theme of this special issue. It could also be used for a brief worship meditation at the opening of a meeting, especially one where an advance or new program of work is being planned for any phase of the church's work.

GROWTH IS SO QUIET that we often miss it. An expanding leaf does not boast. When a young man announces his decision to become a medical missionary, many people say, "Why, I never knew you were thinking about that!" They could not know it, because his growth was too profound to be advertised.

But underneath, hidden by quietness, three terrific things go on—in my soul, your soul, all souls.

I.

Growth is a wrench of discontent, often painful, with what is. A man turns his back upon past errors and even upon the progress that was a magnificent thing yesterday. And yesterday is never enough.

Abraham felt this wrench of discontent, for he heard the voice of God within his heart, saying to him,

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Isaiah has put what this stage of growth meant to him in language mankind can never forget:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

The Prodigal Son felt this same wrenching experience:

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said. . . I perish with hunger!"

And Paul said, as we must all say if the miracle of growth is to take place within us, "This one thing I do, forgetting those things which are behind—."

Prayer: For thy strange severity, O God, that stirs us from our outgrown past, as a mother bird breaks up the old nest in which the fledgling has found peace, we give thee our hesitant but hearty thanks. Grant us wisdom to know, and to love, the meaning of this stern and beneficent stage thou hast written into the very nature of our daily growth. In the name of Him who said, "How am I straitened until (my baptism) be accomplished!" Amen.

II.

All growth is more than a wrench with what is; it has in it the lure of something that is to be. The unformed has the strange power of casting the spell of its new forms upon what has existed for a long time.

Abraham also knew this lure of the unattained:

"Now the Lord God had said unto Abram, Get thee out of thy country; . . . and thou shalt be a blessing . . . and in thee shall all the families of the earth be blessed."

And Isaiah's vision of his own unclean lips is followed by the words:

"Then flew one of the seraphims unto me, having a live coal in his hand . . . And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged."

The Prodigal Son sensed this tug of tomorrow, for we read,

"How many hired servants of my father have bread enough and to spare!"

And Paul completed his forgetting of the past in the words,

"Not as though I had already attained, either were already perfect: but I follow after, that I may apprehend that for which also I am apprehended of Christ Jesus."

Prayer: I thank thee, O God, that thou hast so ordained it that the Brotherhood, the Truth, the Beauty, the Holiness I glimpse and move to grasp, have the mysterious power of reaching back from my future and becoming a part of my present act. Grant me to know, and to love, the meaning of this expression of thy will. In the name of Him who said, "I must needs go up to Jerusalem." Amen.

III.

When growth is required, discontent and aspiration, though added to each other, are not enough. There must be, following these two and often so intertwined with them that one cannot tell where one ends and the other begins, one thing more: the will that strikes and flashes in an act.

Abraham completed his cycle of growth by an *act*, one that carried over into the new the one essential thing of the old:

"And Abram removed his tent, and came and dwelt in the land of Mamre, which is in Hebron, and built there an altar unto the Lord."

Isaiah supplied this same stroke of will:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

And the Prodigal Son did the same, for we read:

"I will arise and go to my father . . . And he arose, and came to his father."

Paul, too, resolutely put his discontent and his aspiration to this test of an act:

"But this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press forward the mark for the prize of the high calling of God in Christ Jesus."

Prayer: Eternal God, fuse thou our discontents with our aspirations. And grant us the will to strike them into new life through the alchemy of an act. In the name of Him who said, "Arise, let us go hence." Amen.

Growing edges in Christian education

THE FOLLOWING GROUP of eight articles have been selected after much care and thought as samples of growing edges of the Christian education movement. They provide practical help for today and the uplift of new things emerging for tomorrow. Naturally, not all phases of a many-sided movement could be included. For instance, services to returning military personnel are so important that consideration of them, omitted here, will be given in a special

issue in June. Likewise, while moving industrial workers receives only brief attention here, a special issue will be devoted to them next fall.

The articles herein, while not attempting to include a complete program of Christian education or to cover all growing edges, will have served their purpose if each reader is convinced that he belongs to a growing movement, and so must be a *growing edge himself*. EDITORIAL BOARD.

The movement looks at itself

By Gerald E. Knoff

There was one completely logical choice for the first article in this series: one to describe the far-reaching Study of the Christian Education Movement projected by the International Council last February. And the writer was naturally Dr. Gerald E. Knoff, executive secretary of the Committee making the study and Director of Educational Program on the Council staff.

ONLY A LIVING AND GROWING MOVEMENT would sense the need or have the courage to launch a study of itself in these days. Yet the Christian education movement did exactly that last February, when the Study of Christian Education was undertaken. This Study will touch the most significant and basic points of growth in the movement as well as include in its scope as it develops the other places at which changes are taking place and will take place. The Study will be, therefore, a meaningful and determinative growing edge in Christian education.

As the Council authorized the investigation it was with the desire that it should be as thorough as possible. The decision was not born of despair. Nor did it spring from any uncertainty about the importance of Christian education in the life of the Church of Christ. The launching of the Study, however, grew out of an insight into new needs and opportunities and was an attempt to hold up a vigorous and influential movement against the most searching examination of friends and critics.

It is yet too early to make any predictions about the outcome of the Study. The members of the Committee¹ have met for only one session, and as this article is being written the sections have just now begun their tasks.

¹ For the membership of this Committee, see the issue for November 1944, page 34, and for an account of its first meeting, that of December 1944, page 34.

It is possible now only to report on some of the interests which have so far emerged in the minds of members of the group. Perhaps some of these concerns will result in recommendations from the Committee. It is conceivable that they may be later eclipsed by other interests. But at this time two developments have been observed.

New interest in theology

There is evident, in the first place, a new interest in the heritage and traditions of the Christian Church. This focus of attention was made rather early, and it seems likely to prevail. To many leaders in the field of Christian education it seems clear that the movement must not be a movement apart from the Christian Church. Christian education must be the educational tool of the Church. It is not endowed with a self-sufficient life of its own.

As our denominations have multiplied in number, as theological tendencies began, matured, and gave rise to still other communions, the variety in American Protestant life became truly bewildering. It became easy to say, "We hold nothing in common. See how unlike we are!"

Yet even while our diversities were most obvious, our unities were there, too, even though unobserved. And had we examined them carefully we would have seen that the cords of conviction which bound us together were stronger than the forces which tried to pull us apart.

And in these later days there is an ecumenical faith emerging to which all Christians give assent. As one member of our Committee has put it: "We *do* believe in God, the Lord of history, the loving redeemer who seeks to draw men to himself. We *do* believe in Christ in whom God has revealed himself supremely."

Can we become more conscious of this unity, less aware of our differences? We dare to hope we can. But we realize that only by keeping close to the center of the Church's life will Christian education be able to measure up to its opportunities.

Coals to Newcastle? Unnecessary advice? No, not exactly. For let it be admitted frankly that some tendencies have operated to keep the Christian Church and Christian education apart. Not always have they enjoyed each other's respect and confidence.

The rise of educational professionalism has sometimes had this unfortunate consequence. Leaders in Christian education have sometimes been condescending toward Church leaders. We have been guilty upon occasion of cul-

tivating a party spirit. Sometimes we have minimized the other important interests of the Church.

And as we have done so, we have been annoyed by counter irritations. Persons in Christian education were chided as being interested only in methodology. It was said that they were theologically naive. They were rebuked for their lack of interest in the historical Christian tradition.

There is no need to develop the point further. It seems clear that if such charges and recriminations ever served a purpose (and perhaps they were needed as correctives) that time is not now. Protestantism is divided enough as it is; there are sufficient existing cleavages without pressing such accusations.

Another reason for this separation of Christian education from the Church lies in the fact that it is an *educational* movement we are considering. Two sources lie behind modern religious education: as its name implies, religion (in our case Protestant Christianity) and education. The second source has a natural tendency to draw us apart from our purely religious heritage.

We should not be surprised at that development. Something of the same situation is found in other Christian movements; in Christian ethics, in Church history, even in theology. Be that as it may, Christian education believes in confessing its own sins. Let the other movements mortify their own souls! Let us acknowledge the great debts we owe to the secular educators. But let *Christian* education draw closer to the faith from which it sprang.

Most of the members of the Committee feel the importance of healing such divisions. Not all are agreed what form it is to take. A few are apprehensive lest the peculiar opportunities of Christian education be lost in such a trend. But for the most part, it seems fair to report that here is a trend. It seems to be a "growing edge." How it will express itself remains to be seen.

New areas of activity

There is evident, in the second place, a deep interest in exploring some of the new channels through which the new tides may course. Some of these new interesting possibilities have already come to light. Others may emerge later. Four such new patterns may be mentioned as illustrative.

There is a deepened interest in cooperating with the public school in order to secure time for week day religious teaching. To be sure this is not a new development. The weekday school of religious education already has a history of more than thirty years. But we are experiencing a revival of interest, a combination of factors having conspired to bring about this new wave of popularity.

It is estimated that there are today perhaps 1,500,000 students enrolled in such classes. It presents a great opportunity for the Christian forces of America. By hasty planning and uncritical enthusiasm the cause of Christ may be harmed rather than helped. But if we are alert, yet cautious, we shall find here a tremendous opportunity.

Many are asking, furthermore, "Can we do more in the direct teaching of religion through our schools than we have formerly believed possible?" Questions of Church-State relationships are involved at this point, but they do not seem to be insoluble.

There is a second interest, a new concern for the place

of the family as teaching unit. For many decades now, we have been committed to the principle of age-groupings. This rather constant fidelity has brought its permanent gains. Few would be willing to surrender the principle of grading, with all of its implications for present-day Christian nurture.

Yet we are becoming increasingly aware that children have important experiences with adults, as well as with each other. It is in the family that young and old face most of the great issues of life together. A baby is born. And it is born into the family circle. Death strikes a sudden blow. The sorrow is a family experience. Unemployment is general throughout the nation. Its blighting effects are felt in the family circle. Religious holidays (in spite of blatant commercialism) are still celebrated most of all in the family circle. Birthdays come, exciting in childhood, embarrassing later on. They are family observances. The list could be extended. How can we use the family as a teaching unit? What opportunities does it hold for effective Christian education? Here seems to be a likely avenue of exploration.

Again, there is an interest in summer camps and work projects. Every year thousands of children and young people attend organized summer camps. There are rumors that the government may undertake extensive camping projects after the war. What are the educational possibilities of this movement? Work projects have captured the imaginations of young people, in college and out, basing their appeal on a combination of hard work and serious study. What does this already flourishing movement promise for the cause of Christian education? Are there great opportunities ahead if we wisely direct this vigorous development?

On the part of some, finally, there is a growing realization that we need to Christianize our conceptions of vocations. The task in our culture is not easy. The very meaning of the word "vocation" has been completely reversed. Once it meant a "calling," now it is interpreted as an "election."

The major share of the lives of most young people will be spent in a particular vocation, including in that term the work of homemaking. We have done little enough to give young people a Christian interpretation of their life-work. We have done something, to be sure. We have exhorted men to live as Christians in their professions and businesses. We have urged them to contribute generously toward Christian causes from their earnings. And that needed to be done. But such efforts are not enough.

Such are some of the concerns felt by the Committee. Members will not always see eye to eye with one another, but they are resolved to explore honest differences and to speak with conviction their common assumptions.

The earnestness and patience already shown by this group is sufficient evidence that Christian education is a living, growing, and developing movement. By its insights and skills it has helped the Church in other days to realize some of its goals for the sons and daughters of men. With critical self-examination and resolute courage it may be even more effective in the days which lie on the other side of tomorrow. And if so, it will have not just one "growing edge," but many!

Tracking the mysterious bond between the farmer's soil and his soul

When a young preacher first stands on the soil whence the people of his new country parish draw their life, what thoughts come to him? We do not know, for all of them. But for some—these:

This soil is the life of these people. Those hills, the winds that blow there, the rain and the sun that bless this farm land, the price of what grows here and the cost of what must be purchased from it, the schools to which children walk off each morning, all of life for these people is cast in the mold of this fragment of mighty nature.

But these things are not all. Through these intimate and absorbing experiences my people must find eternal meanings, make themselves one with God and

his universe of life. How can I use life as it is lived here to bring all of life to this, my valley?

And, as ideas take form and plans shape themselves, all that there is in Christian nurture at its best begins to build upon the old that was good and push out to create a growing edge, to weave new insights into the fabric of tested and proven wisdom.

Such are the thoughts of a group of country pastors that no man can number. Below are two stories from such men, one where a church served alone and one where a dozen churches joined in teamwork.

—THE EDITORS

The soil is God's gift

By Eugene Smathers*

OUR CHURCH is in the open country. Life for our people gets its activity and its meaning from farm experience. And that experience goes back to the soil. Therefore, strange as it may seem to some, the spiritual ministry of our church goes to the soil for its starting point.

For one thing, we have sought to overcome the prejudice of some farmers to government and other farm agencies. We have cultivated close cooperation with representatives of the various public agricultural agencies. We have made a continuous effort to take advantage of the guidance and help of these bodies and their trained and friendly personnel for improving the practices of our farmers in their use of the land. The outcome of these years of cooperation was the choice of our community as a demonstration area in soil conservation by the Tennessee Extension Service and the Tennessee Valley Authority working together. Steady and marked improvement has been made in farming practices and in land use. This enhanced sense of achievement in the basic interest of their lives tends to have a restorative and creative effect upon people and make them more ready for growth in other phases of life.

Thus there has been a background for a religious interpretation of all of life in sermons and study groups on subjects as "God and Nature," "Stewards of the Soil," etc., and through our monthly church paper which goes to each family in the community.

An experience of our spiritual life is in a sense of community responsibility. A church homestead project, for the purpose of helping young families secure farms of their own, has been established, and in four years of operation

over twenty families have been assisted, a small community forest has been established, and additional land is held for future homesteads, especially for our returning service men. To implement our sense of stewardship for each other and make possible improved farming practices, a farm machinery cooperative was organized so that our small, disadvantaged farmers could have the use of necessary tools that otherwise they could not afford. Effort is made to help make life in our community dignified and satisfying through beautification along such lines as community planning, home and farm improvement; through a health program including a resident nurse, regular mother-and-baby clinics, education and preventive measures; through a program of recreation for children and youth in such features as folk dances and traditional games for youth, building playground and play pavilion, occasional use of dramatics and of craft projects. Good family life has been cultivated through study groups for older youth, sermons on Christian marriage and family life, distribution of literature, and through seeking to develop an adequate economic basis for building secure and wholesome family life.

In these practical ways Calvary Church is seeking to develop a comprehensive program which will bring the resources of our Christian faith to bear upon the total life of its small community. The underlying purpose is that of building a Christian rural community, transforming by the power of the Christian faith and view of life a collection of families, interrelated and interdependent by necessity, into a community of families, working together for their mutual welfare. Our relationship to the soil, as the basic material resource upon which a sense of community can be built, is an important concern for the church. It is our conviction that no sound and wholesome community life can be built upon wrong relationships to this resource which God has entrusted to man's use and care. Therefore, in very practical ways an effort is being made to cultivate a reverence for the soil and a stewardship of it.

We are doing this in harmony with the program of Friends of the Soil, a religious movement concerned with man's relationship to the soil. It has, among other purposes,

* Pastor, Calvary Presbyterian Church, Big Lick, Tennessee (under the Board of National Missions of the Presbyterian Church in the U.S.A.)



Ministers pull together to clear a site for an inter-church camp.

these two: (1) To lead men to regard the earth as holy and to cultivate a reverence toward it as stewards of the Eternal. (2) To strengthen the rural church as the servant of God in its task of bringing redemption to the land and its people. We know well that these two purposes can be achieved only in practical activities leading to the conservation of the soil and to the development of a comprehensive program for the rural church, and that these activities must be centered in actual churches and communities. Because the program of Calvary Church is planned for the realization of these same objectives, we have sought to make it a demonstration, in an actual community, of the principles basic to the philosophy of Friends of the Soil.

Rural pastors pull together

By Francis A. Drake*

CRONIN in *The Citadel* pictures a group of doctors who pool their total medical resources to meet the needs of all the people in one area. This type of a vision for a group of ministers came to a rural pastor in 1937. He was Dr. Harold B. White, then serving as pastor of the Pelham Federated Church in the vicinity of Amherst, Massachusetts. He called together eleven other ministers, all pastors of country churches that surrounded the town of Amherst. Ten of the eleven formed the Pelham Rural Fellowship. Later two more ministers were enlisted, and today a dozen distinctly rural and small town pastors and churches form this cooperating group.

Though many of the original members have moved away, the Fellowship goes on. Its motto through the years has been: "Each for all, and all for each!" It seeks to serve the area with an area-consciousness, to meet the needs of the rural communities, and to do this by pooling the services of all the churches to serve all. Ten churches are Congregational and two Methodist.

What pieces of work are peculiar to this type of merged

resources? Two of a unique and outstanding nature should be mentioned first.

One is a division of labor through specialization somewhat along the line of Cronin's specialists in medical service. Each minister, besides serving his own parish, fits himself as a specialist along the line of his own interests and aptitudes and then helps to guide the work of all churches along his special line. The following fields are covered: children's work, youth work, adult religious education, leadership education, worship, dramatics, recreation, general administration of church program, family life. This has proven to be a most useful and efficient way of improving the work of all the churches.

The other is the operation of a summer camp for boys and girls of the area, known as Camp Anderson. A camp property is now owned by Camp Anderson Foundation, Inc., and operated by the Fellowship on behalf of the member churches and adjacent communities. Campers from nearby churches enjoy training, fun and fellowship together. Pastors and other specialists form the camp faculty. Through this camp each church has a Christian education program that no church alone could provide. This last summer Rev. Louis Tappan, Director of the Fellowship, served as a counselor at the United Christian Youth Conference at Lake Winnepesaukee, New Hampshire. He will use many ideas learned there at Camp Anderson next year.

What are some of the other things that the members have been able to do together through the period between 1937 and now? Here are a few of their accomplishments and techniques: Meeting together as fellow associates approximately once a month for the better part of a day. Circulating certain outstanding books among the members, buying a new set each year. Exchanging pulpits on certain occasions. Holding union services at such times as Thanksgiving and the Easter Sunrise Service on Pelham Hill with as many as 500 persons attending at 5:15 A.M. Enlisting prominent speakers in the churches at suppers and other functions on such subjects as soil conservation and improved agricultural techniques. Using the Lord's Acre Plan in several of the parishes. Conducting a class in the art of sculpture at Jones Library in Amherst taught by Mrs. Roderrick MacLeod, wife of the former pastor of the First Church of Hadley, and attended by persons from the churches of the Fellowship. Presenting in various communities "The Ceremony of the Soil," a dramatic service of worship by Howard and Alice Kester. Renovating the in-

* Administrative Secretary, Friends of the Soil, Pinehurst, North Carolina.

teriors of several of the church buildings, particularly the worship centers and other equipment of the buildings. Using a choral speaking group. Assembling a library of church music for use by the different choirs of the churches. Enlisting the services of students from Amherst College in helping in the summers with the daily vacation Bible schools and also at Camp Anderson. These and other patterns of action have been carried out and are evidences of the ecumenical spirit at work on the home front.

It was my privilege to be associated with this group for a period of seven years, serving as pastor of the Second Congregational Church in North Hadley for a pastorate of

A growing concern in the local church for the comings and goings within the individual soul.

A counseling program

By Richard C. Norberg*

THERE WAS A LOOK of real anxiety on the teacher's face as she came up to the minister after the regular church school session. Young Roger C. had ruined another class period by his unruly behavior, and the teacher wanted to resign. Roger's family had only recently moved into the community but, even in that short time, his conduct had become notorious. He wasn't a "bad" boy; just more highstrung and irritating than an eleven-year old boy should be.

It was obvious something would have to be done. The teacher agreed to continue with the class in order to share in a counseling program designed to help Roger find his normal place in the group. The minister then made visits to his public-school teacher and his parents, and the story of Roger's conduct was verified. All expressed a real willingness to co-operate in any plan that could help him.

From past experience, the minister realized that part of the cause might be physical. A thorough physical examination by a competent physician revealed an abnormal glandular condition, and treatments were begun immediately. In the meantime, the minister arranged joint conferences with the parents, public school teacher, and church school teacher to discuss attitudes of understanding and procedures of guidance that would help Roger make a successful adjustment to the group pattern. Now several months later, Roger is not a "model boy"—it is not desired that he should be—but the improvement in his behavior is amazing.

This is not an unusual story. It is but one of hundreds

nearly nine years. Working together with the other men in the Pelham Rural Fellowship developed a strong spirit of teamwork. It had a very wholesome effect on many of us who otherwise might have been isolated in our own parishes. It gave us a stimulus and an inspiration for our work and a zest of accomplishment that could never have been achieved alone. It brought hope to men who before had been discouraged, and it gave a broadened vision to all. We were sharing together in a great service. Our work for rural people has been recognized by the Friends of the Soil, which selected it as a demonstration of what the movement stands for.

of counseling experiences that take place every year in the on-going ministry of the First Community Church in Columbus, Ohio. The counseling program in this church is both preventive and curative, with emphasis on the former. It deals with individuals who find themselves in difficult and complexing situations, but more and more the plan is to counsel with individuals in groups in a preventive way so that in the normal process of growth they can accept adversities and obstacles that might ordinarily block and frustrate them and become stronger persons because of the experience. For this reason, the church's program is kept flexible enough so that individual and group needs can be sensed and met.

Parents and teachers learn together

A great deal of time is spent in group conferences with parents and teachers of children, helping them to learn the processes by which young minds and bodies grow. Frequently this is done in connection with the church school program. During one month recently, parents and teachers of children in the church school were invited to come by departments on successive Wednesdays for a series of "Parent-Teacher Evenings." The purpose was to find fellowship with one another around a mutual interest in children, to discover ways in which the church and home can work together in religious nurture, and to learn specific methods of child guidance. Because of the series, the ministers have had opportunity to counsel with several families where difficulties involving children were previously unknown, and both parents and teachers enthusiastically resolved to have similar meetings at least once a quarter.

Occasionally outstanding religious educators and child psychologists are invited to the Church to speak to parents of various age groups. Frequently Sunday morning sermons are of a counseling nature when they deal with improving family relationships and guiding children in religious growth. Two sermons, for example, in the past few weeks have been, "Are Your Children Orphans?" a corrective for the many so-called "fine families" where children are still psychological orphans; and "Bringing Up Ourselves," based on the excellent book of the same title by Helen Hogue, dealing with the emotional and religious development of children.

Young people discover what they are like

Much of the counseling with the youth in the church is done as part of the on-going youth program. During the course of the year the Sunday evening meetings include speakers and discussions on such subjects as "How Does

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One Achieve a Well-Rounded Personality?" "Understanding Our Bodies and Minds for Effective Living," "How Does One 'Live the Way of Jesus'?" The older youth groups also give time to a consideration of vocational choice and the choosing of a life mate.

Once a year in high school groups, the young people are asked to fill in a Bernreuter "Personality Inventory" and the results were graphed on a chart which the church has developed. These "personality profiles" are then used as a basis for an evening's discussion (to which parents are sometimes invited) in which they are interpreted by one of the ministers. They are each carefully studied, and, as a result, a number of the young people may be invited to come in for an interview if their charts show undesirable trends. These "profiles" become an interesting and valuable biography over a period of years of an individual's personality growth.

Camps, conferences, and week-end retreats give the ministers and youth sponsors a rare opportunity for personal counseling. More creative guidance can be done in a week of fun and fellowship than during all the rest of the year. It would be difficult to determine the number of young people who have "found themselves" and a new direction for life as a result of these occasions with their opportunities for personal counseling.

Pre-marital counseling is important

Marriage and family counseling is given a great emphasis, for two persons are entering into a new and the most fundamental of human relationships, and the church feels it has a unique ministry to offer in addition to merely witnessing the "I do's." The young man and woman who have come up through the youth program have been counseled in many ways for this most important occasion, for they have found a philosophy of life that can sustain them in all the areas of living. However, before the wedding, two or three conferences are held with the minister to discuss in a very intimate way the full meaning of this new relationship. Where one or both of the parties may be unknown to the minister, he may have them take a Bernreuter "Personality Inventory" and the results charted on the same graph so the similarities and differences in personality patterns can be recognized and understood. The couple is also referred to a competent physician for a thorough physical examination. The wedding ceremony itself is carefully studied by the couple, and in some instances, parts or the whole ceremony may be rewritten so as to express in the best way the fullest meaning of the vows that are to be exchanged. A few weeks after the wedding, the minister performing the ceremony makes a personal call in the new home.

When it is difficult to arrange a series of conferences, as when servicemen and women are involved, one thorough discussion is held and the couple is given a booklet which the church has prepared, "A Guide for a Man and Woman Looking Toward Marriage," which contains the essential information which is ordinarily covered in the personal interviews.

Adults need a variety of help

Counseling with adults has been largely curative, primarily a reinterpretation of the fundamentals of a vital Christian faith to all the areas of living. Difficulties of all kinds are dealt with—domestic, vocational, personal, psy-

chopathic—as a part of the total ministry to the congregation and community. A new development in the past year, however, has been the organization of a number of married couples' groups which meet once a month in individual homes. It is hoped that, in time, the entire membership of the church can be organized into such groups of fellowship.

A word should be said about a specific counseling program that is going on for discharged veterans who are returning to civilian life in this community. A "Committee on Returning Servicemen and Women" has been appointed from the congregation to work with the ministers in the following areas: counseling the parents, wives and sweethearts at home, preparing them with proper attitudes of understanding for the return of their loved ones; providing educational and vocational experience from the membership to counsel in this area; arranging for personal counseling involving emotional and mental difficulties with a minister, doctor, lawyer, or psychiatrist; and locating for veterans opportunities for volunteer service about the church and community if they do not wish to undertake a permanent position in business immediately.

The minister has many helpers

Obviously, it is impossible for any minister in an active local church to carry the full load of personal counseling in addition to administering the total program. First Community Church has endeavored to meet this difficulty in two ways: first, it has brought much of the counseling program into the on-going ministry of the church, such as the married couples' groups and parent-teacher meetings. Fundamentally, this is more positive, for it guides persons in the right paths instead of rescuing them when difficulties occur.

A second solution is to train other individuals to be counselors. There is nothing mysterious about counseling. In serious situations, trained judgment is necessary, but actually counseling occurs whenever one person is able to listen and share sympathetically with another. So a program is under way to train potential counselors within the church membership and many individuals seeking help are referred to them. In addition to these counselors is a volunteer staff of specialists who serve as advisors when called upon. They are specialists in the congregation and community—physicians, lawyers, psychiatrists, educators. The church also works closely with social agencies and institutions which are equipped to render specialized aid.

Counseling is not new. It is being done to some degree in most of the churches across the nation, but there are vast resources which are still untapped by most local parishes. The ministry of Jesus has much to teach us about counseling and its methods, for he was, to an amazing degree, a counselor. He sought to guide men in paths of love, understanding, faith, and hope so that their lives could know fullness and great purpose. He freed persons from all things that kept them from knowing the will of God for their lives and living by it. When a person failed to live by the highest, Jesus did not consider him a failure or a "problem"; he looked on him as a person with a temporary problem from which he could be freed and know peace within himself and among his fellow men again.

The ministry of Jesus desperately needs real expression again in these troubled times. Who is better able to do it than the church if it will?

A vigorous assertion of what Christian education can do for people who follow the trail of shifting industries—in war and in the peace to come.

Facilities in community buildings are welcome but not always adequate.



Dodds B. Bunch

Industrial millions on the move

By Mabel Garrett Wagner*

WILL THE MIGRANT industrial populations of today cease migrating after the war? The Congressional Committee for National Defense Migration says, No. It predicts that four million people will be moving after the war, hunting jobs, because of the probable man power surplus.

Others point out that the movement of industrial workers during the war was merely an enlarging and speeding up, by war conditions, of movements of population going on before the war. Some remind us that the proposal to do in six or so sections of the country what the TVA has done in the South will mean movements of population due to the redistribution of working opportunities made by the permanent economic changes those "Authorities" will establish. New inventions, the discovery of new mines and other resources and the exhaustion of old ones, the probable new industrial expansion on the West Coast—these and other factors justify the conviction that the phrase "new industrial communities" will be with us a long, long time yet.

If this be the case, the church faces a new opportunity and a new obligation. That it has not disregarded what seemed to be a temporary problem is a good sign that it will rally even better to the long-term job.

Here, certainly, is a "growing edge" in Christian education. The churches have gained a rich experience for meeting new conditions from the services already rendered in new industrial communities. What has that experience taught us for the immediate and the distant future?

Cooperative work is possible

For one thing, these industrial communities have challenged our denominations locally and nationally to *plan and work together*. In many communities the churches have learned to work together locally for the first time. Housing Authorities usually grant use of community

buildings only when religious ministry is interdenominational. The common reaction of the newcomer is, "Having a Sunday school out here on the project seems more like home. After all, we worship the same God, why can't we have a united Sunday school?" Christian fellowship can be a strong unifying force in a strange land.

Also, these communities have afforded us a vivid illustration of the principle that a wise leader begins where the people are; he starts with a program similar to their home church but adjusted to the conditions as they are; then he may guide the group to a richer, fuller program. Children, as a group, usually respond naturally to a Sunday school or vacation church school program. But in these new communities there is also need for week-time activities especially for children. Illustrations suggest that we can use in these new communities many of the techniques or types of weekday activities common to all church community centers or city mission churches.

Work can be done with minimum equipment

Further, from an educational viewpoint one of the significant aspects of this work is the natural opportunity for *Christian education in informal situations*. Equipment and building space are so lacking that even the most ordinary, or dilapidated church building would be paradise. Baffled by this dearth, even experienced leaders sometimes bog down completely discouraged. In contrast to this, I have seen other leaders transform this experience so that it became an adventure to the children, for instance, to have a vacation school under the trees,—logs becoming the pews for worship and tents the classrooms. In another part of the country a group met in a field, sitting on the ground with one tree and a barn the only shade on hot days. These are extremes, but more and more leaders realize that every hike, picnic, story and play hour is fraught with Christian educational possibilities. One faces realistic situations of overcoming handicaps and learning to share space and facilities with other groups on the project.

Life situations become teaching materials

Perhaps deeper than these lies another contribution:
(Continued on page 31)

* Worker in war emergency areas under the Christian Commission for Camp and Defense Communities. Now at Richmond, California.

**Proving that happy
personal experience
can banish prejudices**

Goodwill teams in summer camps

By Marjorie Anna Poole*

IF CHILDREN, normal American children, could come into contact with young people of other races in an informal camping experience, it would help them to shed any race prejudice they might have, and guard against future prejudices. At least that is the belief of the Committee on Race Relations of the Michigan Council of Churches, and it decided to try an experiment to see if it proved true.

Last summer they got together an interracial Goodwill Team composed of three college women—a Nisei, a Negro and a Caucasian, with another Caucasian as supervisor, —and sent it to eight community agency and denominational camps for girls or for girls and boys. The camps included children of various ages with varying social and economic backgrounds. A Jewish camp, a Negro camp, a Work-Camp and girls' recreational camps made up the itinerary of the Team. The Team spent on an average of five days in each camp. They participated in camp activities according to their skills. Ellen Okagaki had folk stories for every occasion, and taught folk dances; Barbara Russell taught folk songs, sang, and played the piano; and Jeanne Tiahart worked in crafts. Jeannette Van Alen was the able Supervisor.

Experiences differed in the several camps. Team members participated in "bull sessions," promoted circuses and international festivals, put the younger campers to bed with "good-night stories," and discussed implications of racial issues with older youth and camp staffs. Acceptance of the Team members as "real persons" was universal as campers became acquainted with them. Incidents ranged from the child who timidly sent an apology by her pal because she feared that she had "hurt" a Team member, to the boy who emphatically announced that he would explain to the "kids back home" that what they had been saying about other races "ain't so" because he "knew better now."

The Team was recruited by the American Friends' service Committee, and volunteered their time and paid a definite sum toward their expenses. In return they were given training, supervision, and experience in actual life situations where Christian principles might definitely be practiced. A sub-committee of the Committee on Race Relations of the State Council of Churches conducted the project. This committee included representatives from the

Council of Churches, American Friends' Service Committee and the Michigan Camping Association. Assignments of visitations were made after personal interviews with camp directors who made written application.

The whole summer was an educational experience for the Team members. A preliminary period of intensive training lasted for a week. During this time the Team stayed at the Y.W.C.A. where they also received physical examinations. This period helped the Team members to understand themselves and each other, and to estimate reasonable expectations of the project. It presented the philosophy of the Work-Camp Plan and helped Team members to build their own philosophies regarding human relations. Orientation in camp procedures and ethics was presented, and camp skills were reviewed. The training period also projected Team members into some tension situations and helped them in those situations. Specialists in recreation, community organization, group-work, case-work and mental hygiene were made available through the University of Michigan and the Detroit Council of Social Agencies. Supervision in the growth process continued all summer while the visitations were going on. The evaluation at the close of the project was itself a definite part of the educational process.

Some directors of camps have requested a Team next year; others have asked help in locating permanent camp staff members from various races. Two camps expect to have an interracial camp next year. Two denominations, the Methodist and the Congregational, are developing their own camps and interracial teams. A microscope would reveal some weaknesses in the project, but it is believed these can be remedied. It will also show camps which were "uninterested," or "unable" to participate in the project, and camps to whom invitations could hardly be sent. It would reveal communities and homes to which campers would return, where ridicule of the camp Team would be met. Follow-up in these situations has not yet been possible.

The Team members merit well-earned praise. They undertook a hard assignment, but stayed with it with clear eyes and a strong song in their hearts. The patient, friendly, understanding supervisor was no small part of the whole experiment. The camp directors and denominational leaders displayed a forward look and gave helpful participation. And finally, the campers themselves gave the experiment its greatest value, for, as had been hoped, they accepted without question a "real person" and a "good camper" when they met one.



Members of Goodwill Team with some of the staff at Green Pastures Camp.

* Detroit, Michigan. Chairman of Summer Activities Committee of the Race Relations Committee, Michigan Council of Churches.

The preacher-teacher

By Harry C. Munro

WHAT IS THE DIFFERENCE between the preaching and the teaching work of the church? It is generally assumed that the first is "the church," is carried on by professional leadership, and is aimed chiefly at adults. The teaching work, on the other hand, is something only affiliated with the church, carried on by lay leadership, and concerned chiefly with children and young people. This is a dangerous distinction. It accounts in part for the large number of children and young people who never have a vital and lasting relationship to the church although they have had contact with its teaching program.

We need a new definition of the pastor's responsibility and method in at least three respects: preaching, educational supervision, and organization and ritual.

The pulpit teacher

For the investments of time and emphasis which most churches and ministers make in preaching, the outcomes in desirable life changes are relatively disappointing. Listening alone does not change people very much. Yet the central place given to listening in the typical church program implies that it is the principal way of promoting religious living.

Preaching indeed could be the central process in at least the church's adult education program, and could make that program far more effective than it ordinarily is. But this would require that the purpose and content of preaching be determined by the place it is given in a total educational program, rather than by the minister's special interests, his flairs, or by what is in his "barrel."

We are not implying here that preaching is usually dissociated from the life of the congregation as the minister observes this life. We are saying that it is usually not planned and developed as an integral part of a total educational program. A teacher recently remarked to his pastor, "There's something uncanny about this. Last Sunday I taught a lesson about the joy of Jesus, and then your sermon topic was 'Jesus the Joyous.' Today I dealt with the story of the three wise men and your sermon is 'The Other Wise Man.' I'm beginning to believe in telepathy." Well, in the ordinary church if there were any relationship between the sermon and what went on in the adult classes it would be uncanny. For it wouldn't be due to any rational planning.

To bring about such correlation, adjustments would be required both by the preacher and by all other leaders of adult groups. A total program would need to be planned from the ground up, with assigned shares to the preaching

function and to the group work carried on preferably through non-preaching methods. An adult program cabinet or council on which all programizing groups were represented would do the general planning. In so far as children and young people were expected to participate in the preaching services, their leaders also should be represented. Here are some of the ways in which the preaching program should be geared into the larger educational process.

A sermon worth listening to is worth doing much more with than being merely listened to. Congregational participation in preaching involves some activities which precede the listening process and others which follow it. Most congregations will prefer to take all their preaching out just in listening. If they are to do more than that with sermons, much inertia, not to say resistance, must be overcome.

Check lists, interest finders or problem finders, presented occasionally to the whole congregation during the regular sermon time provide opportunity to help determine preaching content.

A *questionnaire*, quite elaborate, placed in every home for family discussion, reaction, and report has proven effective.

A *question box* is helpful, but only with constant promotion. People have to be prodded, not to say irritated, into asking questions about religion.

Exploratory discussions in small discussion groups with the purpose of defining needs and problem areas are helpful. Adult or young people's classes might so function from time to time.

Alternative preaching programs in general outline form for, say, the next three months, can be presented to the responsible board or committee or cabinet for discussion, evaluation, and choice.

A preaching program growing out of such planning would begin to take on the characteristics of a curriculum. While each sermon necessarily is a self contained unit, if it is in sequence with related sermons the regular attendants gain a cumulative value which isolated sermons cannot give. Also much more thorough and basic consideration can be given some matters of too great importance to be dealt with in one sermon alone. It has been found that two or three series running parallel is usually more satisfactory than to follow a single series several consecutive Sundays. This is in part a concession to the variety which people want in their preaching. It still constitutes a curriculum rather than a succession of unrelated fragments.

A man, calling at his wife's church to take her home from the worship service, asked the janitor in the vestibule, "Is the sermon done yet?" The not-so-dull janitor replied, "It's done been preached, but it ain't been done yet!" The way with many a sermon. And before it gets "done" the preacher comes out with another and another. How can we get sermons done? Follow-up procedures are varied.

The *discussion group* or groups which, under lay leadership with the minister as a resource person, explore further questions raised or problems set by the sermon, are an effective means. Many will listen who will not go any farther. A sermon, however, about which there is no reflection or rethinking after the listening is over, has little power to change life or even ideas. Of course this implies ideas that are worth reflecting about.

Experiments, things to observe or look for, questions to

ask, specific Scripture passages or magazine articles to read, when these are suggested in the sermon, provide a follow-up which will be effective for the minority who will respond.

A *panel discussion*, at a Sunday evening service, of issues raised in the Sunday morning sermon, has provided a valuable process of reflection and sharing.

A *sermon test* over the preaching program of a preceding period given at the sermon time will prove an illuminating guide to the preacher and a stimulating review to the congregation. Such a test in check list form was used in one church, providing a selection from twelve different reactions for each sermon. These evaluations ranged from "This one bored me" to "This was the best of the year." The evaluations were "weighted" and each sermon given a composite score. The results were presented to the Board of Officers which had helped plan the preaching program and, by their request, to the whole congregation. Members of the Board saw at once that the congregation *needed* some preaching of a type it didn't really *want*.

These efforts and means for getting something more done with sermons than listening to them are based on the assumption that learning is an active, effortful process while listening to a sermon is usually a passive and effortless process. A person cannot learn through the efforts of another person. No matter how hard the minister works or how earnest and sincere his efforts to effect desired changes in his hearers, until he induces them to put forth some effort on their own part, results are largely nil. Preaching becomes teaching when it engages the active, effortful participation of the people themselves in its planning, its execution, and its fruitage.

Yes, in the sermon's execution, as well as its planning and outcomes. Dr. Laubach, in the December 1944 *Journal*, reported his remarkable experiences as a result of requesting his congregations to pray for him or to "pray right at him" as he preached. This transforms the hearer from a mere recipient to a real participant in the preaching process. Preaching would indeed be life changing if the congregation helped to initiate and plan the preaching program, shared in its proclamation with their active, ardent prayers, and then put the ideas to the operational test by working with them further in group discussion and experiment. Even if a minister cannot move readily into all three roles as preacher-teacher, this reinforcing of the preaching program itself should be open at once to all.

Educational supervision

What is usually thought of as the teaching work of the church involves three functions: teaching, administration, and supervision. *Teaching* is guiding the learning process. It is chiefly a lay task in the Protestant church. If it is to be satisfactorily done by lay, volunteer workers, it must be supported by good administration and supervision.

Administration is setting up and maintaining the learning-teaching situation. It consists in arranging for proper groupings, favorable conditions, regularity and punctuality in attendance, seeing that leaders are available, and that there is freedom from disturbance or interruption of the learning-teaching process. It deals with school mechanics. Administration is easily a lay task. Abilities for competent administration are available in the laity of most churches.

Supervision in religious education is concerned with the *spiritual quality* of the learning-teaching process. This can, of course, be combined with administration, but there are two disadvantages in combining or confusing them. The first is that administration is so concrete and its demands so obvious that the one who attempts to do both usually never gets to do real supervision. The other disadvantage is that supervision is a technical and exacting function, requiring more insight and training than can be expected of a lay worker. This is the point at which the church's professional leadership faces its major educational responsibility.

In the vast majority of churches the minister is the only professionally trained and employed leader. He is the spiritual expert. If the church's teaching work falls below a definitely religious level, if it is ineffective evangelistically, if its quality either as religion or as education is inferior, then it is because the supervisory function is failing. The minister who, after years of service in a given church, complains about the quality of fruitage of his educational program, has indicted his ministry and exposed the superficiality or the inappropriateness of his seminary training.

Organization and ritual

Sometimes the "church school program" is powerfully reinforced and supplemented by what goes on elsewhere in the church's life. Sometimes it is hindered and even negated thereby. The minister has a definite opportunity here. Even if because of traditional practices he has little to say about what goes on in the church school, he is always recognized as being in charge of the general church organization and as the person who carries out its rituals.

The minister's greatest adult education opportunity may be his official board meetings. Boards and committees should be operated with a two-fold purpose: first, to get certain things done which are essential to the life of the church; second, to provide rich and compelling means of personal spiritual growth and achievement on the part of their participants. If a minister is bored by committee and board meetings he may be sure the other participants are too. It is his responsibility to make such occasions high points of spiritual experience so that people are changed thereby. Spiritual preparation for such meetings is as important as it is for the pulpit ministry. Thus the minister may begin in his boards and committees to transform his church from a field into a force.

The minister is a direct and potent teacher also in the ritualistic parts of his ministry. Baptisms, reception of church members, the communion, ordination or consecration of church officers and teachers, and the content and conduct of the worship service are all potentially powerful teaching procedures. Marriage ceremonies with pre-marital counseling; sick-calls with opportunities for interpreting the relation between religion and health; funerals and accompanying contacts with the bereaved—are all potentially unparalleled opportunities for both direct and indirect teaching. The minister in his priestly role is still a teacher of religion second to none other and sharing with all other teachers the privilege of being at their best when they are also learners, sharers in fresh and creative experience.

Evidences from here and there of new growth in various areas of religious education

Signs of new growth

EVEN SEVEN ARTICLES are not enough in which to record the ferment of new ideas and experiments going on in local churches and councils across the country. A movement with as many ramifications as Christian education necessarily has many growing edges.

Among the persons most likely to know what these are, are the members of the staff of the International Council of Religious Education who spend considerable time "on the field," that is, travelling in many different states and helping to promote or guide the cooperative work of many different denominations in various phases of the church's work. These staff members were interviewed and asked to tell what they considered the most vital and significant new developments in the field of Christian education, and their opinions are recorded in this article. A picture of the present Council staff is printed on page 34. Although each person affirms that it does not do him justice, it may serve for purposes of identification.

The Missions to Christian Teachers

Mr. Harry C. Munro recently served as co-director, with Dr. Jesse Bader, of national series of Missions to Christian Teachers, and as team director in nine of these Missions. He is enthusiastic over their reception and feels that in the churches throughout the country there is a significant growth in evangelistic interest and purpose. Leaders have become convinced that the evangelistic goal inherent in the church school program must become more clearly defined and more earnestly pressed. However, this must be done without sacrificing the educational approach. The other staff members who served in these Missions agree with Mr. Munro as to the significance of the new sense of urgency in reaching people outside the church and in making Christianity a vital force to those within the church.

The field of adult work

The United Christian Adult Movement, which is also under Mr. Munro's general direction, is to have a planning conference next June. This is to be inclusive, involving cooperation with all other inter-church agencies, and considering the total adult program of the church. It will try to discover how the "causes" represented by the various boards and agencies can enrich and vitalize the regular worship, preaching, study, service and fellowship program of the churches.

What the churches will do about meeting the needs of demobilized service men and women is uncertain. The churches are more aware of the problem than they were after the last World War, but practical plans are still in the formulative stage.



Philip D. Gendreau

There is a new concern for those outside the church.

With the growing number of single women, widows, and wives whose husbands are away from home, the churches need seriously to consider ways of meeting the religious and social needs of women who do not fit into "couples' classes" and "young married people's" groups. This is a phase of the young adult and adult program which has not yet received adequate attention, though some communities and some denominations have carried on experimental ventures in this field.

A curriculum for the home?

In the matter of Christian family life, other staff members agree with Mr. Munro that there is a real need for a curriculum of religious instruction for home use. In spite of the disintegrating effects of the war on many homes, the growing response to National Family Week indicates that there is a hunger for help of this kind. In recent years, especially in recent months, a number of good devotional materials for children have been published, but there is nothing yet adequate for all-family use. Dr. Jones, who is director of lesson studies, reports that the lesson committees are ready to provide outlines for this purpose if assured that the materials can and will be used by the denominations. Dr. Sweet thinks that common materials might be grouped around the church year, seasonal interests, nature, and experiences which develop a sense of wonder, reverence, and awe. A full-fledged curriculum for the home, planned with the home as the center, is still an "emerging idea," but it may have interesting developments in the next few years.

The field of youth work

The Christian Youth Conference of North America, held at Lakeside last summer, is the most important single factor in cooperative Christian youth work in many years, according to Rev. Isaac K. Beckes, the director of the youth department. It has already resulted in the organization of two new state youth councils and the demand for two new regional summer conferences. In addition, local youth councils are being formed in numbers of places throughout the country. Miss Helen Spaulding, the associate director of youth work, assisted in setting up several of these while



Young people are given preliminary training and sent out to work on a subsistence basis.

Ellis O. Hinsey

Two new regional conferences like this one at Geneva Glen are planned for next summer.

Harold L. Phillips

serving in Missions to Teachers on the West Coast.

One of the most interesting new developments in youth work is the practice of using young people to do religious service on what is known as a "subsistence basis," that is, with only necessary expenses paid. Several denominations are doing this, especially for service in war emergency areas. The young people are usually brought together for a period of training and then sent out to do special jobs. These may be either for the summer, or for a full year. The United Christian Youth Movement used several young people in this way last summer to visit denominational youth camps and tell about the United Movement. The Methodist Church has for several years had "youth caravans"—groups of young people who go to communities and local churches to help organize and strengthen youth work there. Other denominations have similar programs. A good many young people have gone into work camps, which attempt to do some socially useful task for a community. It is still too early to tell whether this is to be a continuing type of activity, but in its directed use of the idealism, adaptability and energy of young people, it seems to have great possibilities.

Another new development in cooperative youth work is the selection of emphases which call for united action from the young people of a community.

The field of children's work

The leaders in children's work, working in cooperation with Dr. Mary Alice ("Tell Me About God") Jones, have been busy for several years recruiting new volunteer workers for local churches and areas. These local church and community workers feel the need of guidance and supervision from people with more experience than they. A growing number of women are giving this service on a volunteer basis. These are the chairmen of children's work for a denominational district or state, the directors of children's work in a county or state, teachers in leadership schools, and other faithful workers. To give more training and inspiration to this group which mediates between the national board directors and the local church workers, the Committee on Religious Education of Children is planning an intensive program of training. This summer there will be a national conference of invited children's workers of this kind, held at Green Lake, Wisconsin, to be followed by a series of ten regional conferences held on an inter-church basis.

Dr. Jones reports having received an increasing number of inquiries regarding curriculum materials produced on an inter-church basis. The demand for these has come



particularly from the community churches which have been organized in the new war communities. Provision of such materials demand serious consideration as soon as possible.

Another interesting development in the children's field has been the publication by commercial houses, in recent years, of fine religious books for children. Publishers' reports show that three such books were the 1943 best sellers in the juvenile field, far out-stripping the sales of other books. Some of the denominational publishers have organized children's and young people's book departments of their own.

Inter-agency children's work

In most towns there has been little cooperation between church leaders as such and social workers as such. Yet many children have needs which no organization is meeting. Also, what a community is like affects all the children in it. The need for correlation of efforts has brought about the Inter-Agency Committee on Child Welfare. Miss Caroline Cole, who recently joined the Council staff, is working with this Committee. It is now attempting to discover how the children's work of the church may best fit into a total community pattern of child welfare.

Miss Cole served in several laboratory schools this past summer and reports a great increase in the number of such schools being held. Dr. Sweet thinks this is largely due to the number of volunteer leaders who have received training through the years in other laboratory schools and are now able to direct new ones. These schools are becoming

more and more practical. It is now customary to use in the experimental classes the Sunday lesson materials which the teachers will be using the following year in their own schools, expanding these to a two-hour session.

Vacation church schools

One of Miss Ruth Elizabeth Murphy's portfolios is that of vacation church schools. While statistics are hard to get, there has obviously been a significantly large increase in the number of vacation schools held and the number of children enrolled in them. The total for last summer, if all figures were available, would be in the millions. In these vacation schools there has been a considerable amount of cooperation between community and church agencies. In some towns an all-summer program of activities for children and young people has been worked out by the various agencies, and the vacation schools are scheduled for a part of the time. Other communities have met war-time emergencies by lengthening their vacation schools to as much as ten weeks. Churches are uniting in schools and institutes to train leaders. More classes for intermediates are being provided. Another hopeful sign is that increasingly local churches are beginning to regard the vacation school as an integral part of their all-year educational program.



Harold M. Lambert

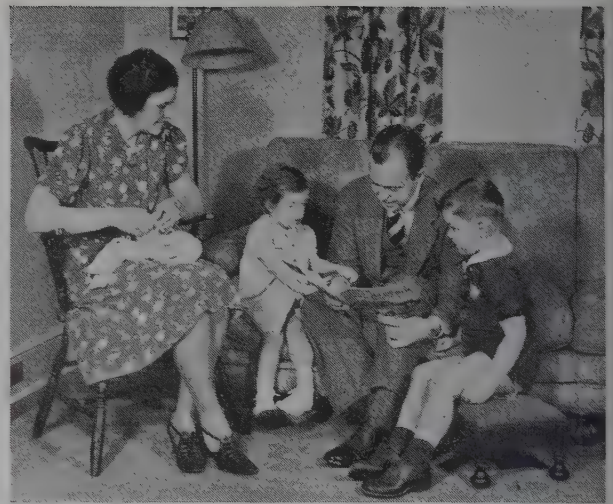
Vacation schools are a regular part of the all-year educational program.

There are so many new developments in religious work for children in emergency areas—which Miss Murphy also supervises—that a separate article is being given to this subject.

Weekday church schools

Dr. Erwin L. Shaver spends most of his time travelling around the country, stimulating and guiding the weekday religious education movement. He reports this year an enrollment of more than one and a half million children from grade and high schools in weekday classes of religion in forty-four states. This is the largest enrolment in the thirty years of history of weekday schools, and represents a larger number of communities than in any previous year. Many of the children in these classes have never had any religious instruction before.

As significant as the statistics, according to Dr. Shaver, is the fact that the teaching is done on higher standards than before. Most of the communities now considering the plan for the first time are committed to a long-time study



Philip Gendreau

A curriculum with the home as the center is an emerging idea.

of all that is involved, and frequently to having full-time, professionally trained and experienced teachers. Legislatures and school boards are becoming increasingly conscious of the need for more religious instruction and are encouraging the spread of weekday schools.

A teaching order for Protestants?

The great demands for professionally trained leaders in religious education in recent years has brought sharply into relief the scarcity of people able to do this work. The reason is obvious. The number of young people studying for this career fell off sharply because of lack of demand during Depression years. A need which should be faced by the churches cooperatively is the development of an adequate number of trained leaders in religious education who will be reasonably assured of year-round jobs and of security for the future. A beginning has been made in several places, as in New York State, by employing professional workers as teachers of weekday schools in the winter and of vacation schools in the summer. Dr. Shaver says that the Protestant churches need something parallel to the teaching orders in the Catholic Church if the educational needs of their members are to be adequately met.

Cooperative field work

A few years ago one of the great difficulties in interdenominational work was to get cooperative activities into the crowded schedules of the denominational district, area and state workers. According to Rev. J. B. Ketcham, the Director of Field Work, this is changing. More and more, state councils are becoming officially the denominations in cooperation. This is, the denominational field workers in a state constitute the staff of the state council of churches and religious education. In addition to guiding certain aspects of the work in the churches of their own denomination, they voluntarily assume responsibility for counseling with interdenominational groups or promoting interdenominational projects. The work in war emergency areas has been instrumental in bringing about this change in attitude.

Mr. Ketcham reports a large growth in local church coun-

International Journal of Religious Education



Century Photos

Ministers are feeling the need to train new teachers.

cils, especially those with volunteer leadership. It is estimated that there are now 477 local councils of churches, 127 of whom have paid leadership. In addition there are some 1400 interdenominational ministerial associations. As these associations face community problems they call on lay men, women, and young people for leadership, and often this leads to the forming of a Council. The Inter-Council Field Department is preparing materials to help these ministerial associations meet the challenges that face them.

Church school administration

Just as Sunday schools find it hard to get along without general superintendents even if they have a director of religious education, so denominations are feeling again the need for directors of church school administration. According to Dr. Herman J. Sweet, several of the denominations are beginning or reinstituting departments of this kind.

With this new leadership there may be in the years ahead further experiments in new patterns of church school organization. An Episcopal Church in Marietta, Ohio, is trying a flexible organization of young people into "Orders," progress from one order to another being determined not only by age but also by the stage of development in Christian living. Instead of using the "class and teacher" method, the work is broken into projects of six to ten weeks' duration under the leadership of an older churchman especially qualified to share his experience in the particular field of the project. Various churches are working at one- or two-year departmental groups rather than the traditional three-year type.

Leadership education

Perhaps the most significant development in leadership education, according to Dr. Sweet, is the effort of several denominations to concentrate on a minimum of leadership courses and try to get every teacher to take these. There are usually four courses considered as minimum requirements. Widespread use of such basic courses is considered more important than the increase of technical courses for well-trained leaders.

Although it is a generalization which cannot be proved, Dr. Sweet feels that more and more ministers seem to be concerned about their responsibility for the religious education program of their own churches. They are sensing the value of recruiting, counseling with, and training new teachers and helping to organize the program. This is important, because on-the-job supervision is undoubtedly the best leadership training of all.

There seems to be a new wave of interest in leadership education which is evangelistic in motive and which will raise the standard of church schools from many angles. Several denominations are making plans for an intensive drive in leadership education. The Queens College experiment in Charlotte, North Carolina² will, Dr. Sweet thinks, be repeated in other church-related colleges in an attempt not only to serve the community but also to give college students real experience and supervision which will help them to do church work when they go home.

Visual aids in teaching

One of the liveliest developments in the area of religious education method is in the use of visual aids. A national workshop in visual education was held last summer. Those who attended it have held a number of local workshops across the country. Another national and possibly some regional conferences of this kind are being planned.

One of the current emphases is the use of visual materials with the regular uniform or cycle-graded lessons, as a part of the resources used in "teaching the lesson." Dr. Mary Leigh Palmer, the associate director of this department, directed the workshop and has listed appropriate visual materials to go with the new lessons for this year. She finds that interest in this field is reflected in plans for new church buildings which will take the needs of visual projection into account.

Teaching by radio

The traditional religious radio program has been a preaching service. According to Rev. Philip C. Landers, this pattern is being changed by the trend toward the preparation of recorded programs of a more varied character. For these programs the script is written and the program produced by professionals, resulting in a higher standard than is common in programs produced locally. Such materials are valuable in places where radio time is open to councils of churches which can provide acceptable programs. The round table type of program used by the Federal Council of Churches and the dramatic "Victorious Living" programs now being distributed by the International Council of Religious Education, indicate new forms which religious programs may take in the future.

Another interesting development in radio is the growing use of "Sunday Schools of the Air." In Canada the United Church is broadcasting programs designed especially to bring worship and instruction to people who live in isolated places and cannot attend Sunday school. These are supported by lesson materials sent to those who enroll in the listening schools. In Maine there is a network program taking the "Church School of the Air" to the children in rural areas. This is an interdenominational program under the Maine Council of Churches. This is but another example of the new patterns being used to meet new challenges.

² Reported in the October 1944 *Journal*, page 34.

In four words

A dramatic service for Easter

By Joyce Vernon Drake*

THIS SERVICE was written for presentation in the worship-room of a church, with no special setting required. The regular appearance of the sanctuary should be maintained, with arrangement of flowers and other appointments suitable for Easter being used.

Scene

Chancel and front portion of a church.

Time

PART I—Before a Vesper Service.

PART II—A Vesper Service

Characters

EDDIE MARKER—Recently discharged from the army because of wounds received in battle. Must be able to sing.

PETER WAKEFIELD—Eddie's friend who was killed in combat and who, Eddie feels, is sometimes with him.

MRS. EVERETT—A member of the church.

DICK—A Boy Scout.

HELEN AND BETSY—Girls of the church.

BOB—Age, sixteen, who wants to join the army.

DR. BENTON—Pastor of the church.

THE ORGANIST AND MEMBERS OF THE CHOIR

MEMBERS OF THE YOUTH GROUP

BOY SCOUTS

Part I

TIME: Before the Vesper Service on Easter Sunday evening.

(A young man, EDDIE MARKER, comes down the center aisle. He walks slowly and carefully. He wears a small bandage over one eye. His civilian clothes seem new but not quite right in fit and general appearance. On the lapel of his coat is an army discharge button. He is carrying his hat and has an open letter in his hand. He looks about the sanctuary with awe, interest and even curiosity.)

EDDIE: This is better than I expected. (When he reaches the chancel he turns and looks back, up at the ceiling and at the windows.)

EDDIE: Boy! Is this something! (As he looks he speaks in a hushed voice as if talking to himself or to someone unseen.) This is what I call nice. (He goes up the chancel steps.) Everything is like you said in the letter, Pete, only it's all fixed up for Easter. (Consults letter.) This is the right church, Elm and Main Streets, just as you wrote it down. (Stands looking at letter.) This is a swell letter . . . When I'm here in your church reading your letter it seems just like you were talkin' to me, Pete. (Continues to stand as if reading letter. The voice of PETER WAKEFIELD speaks in a low, quiet tone.)

PETER: (Unseen) Dear Eddie: This has been a bad night for us. We both know it

will be worse in the morning. Maybe one of us won't come out. You are asleep over in that foxhole. You need the rest. I am writing this only in case I'm the one who doesn't make it.

We have talked about this before, Eddie. If you don't come through, I'll try to look up your brother. If I should not get back you go to my home town and see my family and my friends and my church. It makes them seem nearer, out here, just to write about them.

I'll tell you about my church, first, Eddie, because in this hell of noise and fire and death the thought of my church symbolizes the only peace and life there is.

The church is out on Elm and Main Streets. It's a small town church but to me it is beautiful. It is cool and quiet and calm inside, with the candles in the chancel and the organ sounding mellow and deep. I have gone to this church all my life. I know every rafter and beam. I know the people and the pews where they sit. I know the little kids and I know the young people. You'll see them all and you'll like them and they will like you.

Eddie, I want you to know my church for you have never had a church. One night when we talked to the chaplain you said there was something you had missed. When the chaplain finally persuaded you to sing, in that Easter service in the jungle, with the guns close by, I knew then the church was what you had missed. . . .

EDDIE: (Looking solemnly around him) Maybe it is, at that. (PETER appears from the shadows of the chancel and walks across to EDDIE. He is wearing the uniform of a non-commissioned officer.)

PETER: Hi! You know that letter by heart. You don't need to read the rest of it. (EDDIE shows no surprise at PETER's presence. He seems scarcely to notice him although he continues to talk to him. PETER is normal-appearing, laughing and happy. EDDIE accepts the fact that PETER seems so near, that, sometimes he feels he can see him)

EDDIE: (Folding letter) I guess I do know it by heart. But being here and seeing this place you talked about seems to take me back. (Looks at PETER) Pete, it seems you are here with me. I can see you as plain as if you were standin' there. Makes me feel better.

PETER: Thanks.

EDDIE: Being in church is out of my line.

PETER: Yes, I know.

EDDIE: I feel kind of lost, anyway, after being in the hospital so long.

PETER: How does it feel to be in civies again?

EDDIE: Not so good. I got this button (shows discharge pin) instead of a uniform.

PETER: You should not have stayed that morning. You knew it was all up for me. You should have thought of yourself.

EDDIE: Skip it. Skip it. One good eye is all a fellow needs. (Hunts in pocket for a clipping.) Look at this. (PETER ignores the clipping.) It says "Memory of Peter Wakefield to Be Honored." Pretty good? That's why I came this special time.

PETER: It seems rather silly, doesn't it?

EDDIE: Gosh, no! It's wonderful . . . But it gives me a funny feeling. If I had been the one that got it, instead of you, there wouldn't have been any fuss. Nobody but my brother would know. Maybe not even him. We all seem different here and out there we were all the same. At home I was a kid that lived down by the elevated and out there you and me were buddies. . . . I don't get it.

PETER: You are all mixed up, Eddie. Things like that really make no difference anywhere. After you are here a while you will see.

EDDIE: (Looking around) Not me.

PETER: Yes, at heart we are all alike. These people, for instance, have simply had a different area of activity.

EDDIE: And how.

PETER: But if you would stay here they would be your friends. They might help you understand the things the Chaplain talked about. Remember how you sang that night?

EDDIE: What's that got to do with it?

PETER: Don't you see? You have something to give as well as to receive.

EDDIE: Me?

PETER: Your voice.

EDDIE: I can't sing.

PETER: The chaplain thought differently.

EDDIE: The only church songs I know are what you and the Chaplain showed me. Those guys needed something to buck them up.

PETER: So do the guys here, right in this church. (A middle-aged woman, Mrs. EVERETT, is coming briskly down the aisle.)

EDDIE: Somebody's comin'. Maybe I'm not supposed to be standing here in a church like this.

PETER: Take it easy, Eddie. You're O. K. Mrs. EVERETT: Good-evening, Young Man. (Looks searchingly at EDDIE. Pays no attention to the figure of PETER.)

EDDIE: Good-evening, Ma'am.

Mrs. EVERETT: Were you looking for someone?

EDDIE: Yes Ma'am, or I mean, no Ma'am.

Mrs. EVERETT: I am on the committee to greet strangers. You seem to be a visitor. I am Mrs. Everett.

EDDIE: My name is Eddie Marker.

Mrs. EVERETT: How do you do Mr. Marker. (Shakes hands) I don't suppose you would know any one, but I could take you to the Young People's Hall if you want to go.

EDDIE: There is one person I know here, Ma'am.

Mrs. EVERETT: Well, that is fine. Who is it?

EDDIE: It's Peter Wakefield.

Mrs. EVERETT: Peter Wakefield? . . . Well, my dear young man! My dear Mr. Marker! . . . I think I should have our minister talk to you. Poor, poor Peter hasn't been here for two years! (Looks suspiciously at EDDIE.) . . . Now you stay right . . . HERE and I'll go call Dr. Benton. (She hurries Left.) Now, you stay right HERE. (Before she goes out L. she turns and gives EDDIE another

* Santa Barbara, California.

long look.) Some of the queerest people drift in . . . (Exit. PETER looks after MRS. EVERETT with disappointment, yet with affection and a bit of amusement. EDDIE is looking at the letter again.)

EDDIE: Are you sure this is your church, Pete? This is not the way it seems when I read the letter.

PETER: (Smiles) It's my church all right. . . . But you know all kinds of people make a church. Some like Mrs. Everett, some like you . . . some like me. That's why it is a church.

EDDIE: Well, maybe I just can't see with a bum eye.

PETER: Mrs. Everett doesn't always see clearly at first, either.

EDDIE: You mean that rough-outside-but heart-of-gold stuff?

PETER: If you want to put it that way.

EDDIE: I was just another Dead-End kid to her.

PETER: She made a mistake like anyone will. You overlook her mistakes, and she will overlook yours. She will even be the first to admit her own. That's a church.

EDDIE: Well, if it didn't seem like you were here with me, Pete, I'd be leaving.

PETER: You might be judging by outward appearances like she did.

EDDIE: (Rubs his head in bewilderment.) Could be! You got something there.

(DICK, a boy of about twelve, enters the chancel from a door in the rear. He is carrying a flag. He comes down Right, glances at EDDIE, ignores PETER.)

DICK: Hello.

EDDIE: Hello. (DICK places flag carefully in standard R. PETER stands near DICK)

DICK: Looks fine, doesn't it?

EDDIE: You bet it does.

DICK: Is it hanging straight?

EDDIE: A little to the right, maybe.

DICK: How's that? (Adjusts flag painfully.)

EDDIE: Exactly right. Do you bring the flag in every Sunday?

DICK: Sure, that's my job . . . One of them.

EDDIE: One of them? How many jobs have you got?

DICK: I'm a Boy Scout from this church. We have a lot of jobs. Who are you? My name's Dick.

EDDIE: Hiya, Dick. Eddie Marker is my name.

DICK: What's that button?

EDDIE: That's a . . .

DICK: Say! you're a soldier! That's a discharge button! I bet you were overseas! I bet you were wounded in battle! I bet you are a, a hero!

EDDIE: (Worried) What do you mean, hero?

DICK: I mean I bet you did something heroic!

EDDIE: (Gruffly) No. Listen here, Kid. Get this hero stuff straight. It's the bunk. Being a hero is just happening to be around when there is something to do and doing it. See? (PETER appears to be listening intently, watching DICK and EDDIE.)

DICK: (Impressed) You talk like a fellow I used to know.

EDDIE: (Guardedly) Who was he?

DICK: Pete. Pete Wakefield.

EDDIE: Yeh?

DICK: That's his star up there. (Points to service flag)

EDDIE: There's a lot of stars up there.

DICK: The gold one is Pete. (They look in silence.) He was our Scout Leader and that was the way he talked to us when he left—like you did just now. He wouldn't let us give him a party or anything. He said "You Scouts take over, from here." (PETER brings himself up very straight, and, looking at DICK, gives the Scout salute. He then goes smiling back through the chancel and disappears.) That's the reason the Scouts are on the job. We are trying to take over for Pete.

EDDIE: (Clears his throat) Maybe this Pete fellow wouldn't like it, for you to talk this way.

DICK: What do you mean Pete wouldn't like it? Of course he would.

EDDIE: If he was the kind of a guy you tell about, he might not like you doing all this for him.

DICK: But Pete isn't coming back.

EDDIE: That's the point. Some of these others are. (Motions toward service flag. HELEN, BETSY and BOB enter the choir loft with books and music. They glance at DICK and EDDIE as they talk together and distribute music in the choir seats)

DICK: (Looks hurt) I want to be loyal to Pete. So do the other Scouts.

EDDIE: Sure you do. And you want to be loyal to your church and Pete's church and to those other guys up there, don't you?

DICK: (Looking levelly at Eddie and speaking with great conviction) Do you know what I believe?

EDDIE: (On guard again) No. What?

DICK: I believe you are a hero!

EDDIE: Look, Kid, how about showing me around the place, and like I said, forget this hero-business?

DICK: O. K. Soldier, I mean Eddie, I'll get you some guides—that you'll like. (Turns toward girls in choir loft. EDDIE, too, smiles broadly when he sees the girls.)

EDDIE: I think I'm going to like it here!

BOB: (Condescendingly to Dick) Well, Boy Scout, what do you want?

DICK: I'm not talking to you, Big Shot. (Motions to girls) Here is a new fellow. (HELEN and BETSY come down from choir.) He doesn't know anybody and his name is Eddie Marker. Eddie, this is Helen and Betsy.

HELEN: Hello.

BETSY: Hello, Eddie.

EDDIE: Hello. Hello.

BETSY: Did you just come to town?

EDDIE: No, I've been here awhile but I'm kind of a stranger in church.

HELEN: Wouldn't you like to come over to our Youth Hall?

EDDIE: Well . . .

DICK: Sure he would. He ought to get acquainted.

BETSY: We are getting ready for our Vesper Service. You might come and help us.

EDDIE: Is this the service it tells about here? (Gets clipping from pocket)

HELEN: Yes, dedicated to Peter Wakefield.

BETSY: We have a Vesper Service every Sunday evening, but this Easter Service is especially for Peter.

HELEN: And for boys all over the world who aren't coming back.

BETSY: (Looking up at service flag) We haven't known about Peter very long. We aren't used to his being gone, always.

EDDIE: I don't know much about such things. But (Haltingly) somehow, I got an idea that if you like a person that's not here—and you think about 'em a lot—and kind of wish they were here—and do things like they wanted you to do—why maybe it will seem like they are here, sometimes—you know. (Bob comes down to listen)

DICK: (Eagerly interpreting for Eddie) See? And it won't seem like they aren't coming back any more. He means "Take over, from here."

EDDIE: (Delighted) Yeh. The kid understands. He's on the beam.

BETSY: You must come over to the Hall and tell the others what you just said to us.

EDDIE: No ma'am, thank you. I have to be going.

DICK: Why don't you show him around the church? I keep telling you he's never been here before.

HELEN: Would you like to see our church?

EDDIE: I sure would.

HELEN: Then let's start over here. (HELEN, BETSY and EDDIE exit L.)

BOB: (Slams book on seat) Who's the quaint character, Boy Scout?

DICK: (Witheringly) You poor Bazooka, don't you know?

BOB: (In derision) No, I don't know, Boy Scout. Who?

DICK: (In grand manner) That's Eddie Marker!

BOB: Eddie Marker! So that is Eddie Marker! Well, Well! Isn't that just ducky? And who is Eddie Marker?

DICK: He's a soldier and—a Hero!

BOB: That explains everything. He's a soldier and a hero! So the girls follow him off. Just because a guy isn't old enough to join the army he gets left to distribute books and talk to kids. (Sits leaning on books to contemplate his miserable situation)

DICK: (Confidentially) I'll tell you what to do, Big Shot.

BOB: (Cautiously) What?

DICK: Join the Boy Scouts! (Bob moves as if to throw a book. Dick scampers to rear of chancel and dodges out the door as DR. BENTON and MRS. EVERETT enter. DR. BENTON is a man of striking personality, past middle age. He stands at the door as BOB crosses.)

DR. BENTON: Going out, Bob?

BOB: Might as well. (When he comes to DR. BENTON he pauses dramatically) DR. BENTON, isn't there any way a man sixteen years old can get into the army?

DR. BENTON: I'm afraid not, Bob. Not that I know of.

BOB: O, Nuts! (Exit. DR. BENTON remains standing at door looking off after BOB, smiling. In a moment BOB reappears) DR. BENTON, I'm sorry, Sir.

DR. BENTON: Of course, Bob, of course. Stop in my study after Vespers if you are not busy.

BOB: Thanks, Dr. Benton. I'll be there.

MRS. EVERETT: (Looking around for EDDIE) Dr. Benson, he was right here when I left, and I said to him "Now, you stay right HERE." He said his name was Eddie Marker and he said he knew Peter Wakefield. I didn't commit myself till you saw

him, but I think he is all right, although you can't always tell. But I can take him home with me and keep him a few days. That boy looks like he needs some good home cooking. Now, I'll go and see if I can find him again, and you stay right here. *(Turns from rear of chancel)* Of course, if he isn't who he says he is—but I think he is! *(Exit. DR. BENTON comes down, smiling with satisfaction)*

DR. BENTON: And there was a sound as of many rushing waters! But Mrs. Everett will take care of Eddie Marker.

(EDDIE enters Left. Speaks off.) I sure thank you girls for showing me around. *(Girls' voices off)* I like your church. It's really nice. Yes ma'am. *(Closes door, comes slowly toward chancel)*

DR. BENTON: *(From chancel)* Good-evening, Eddie. *(Comes cordially down steps, shakes hands with EDDIE, draws him back into chancel)*

EDDIE: Good-evening, sir.

DR. BENTON: I'm glad to see you.

EDDIE: Are you the chaplain around here?

DR. BENTON: In a way, yes. I'm the pastor.

EDDIE: I knew Pete Wakefield, sir. We were buddies out there. I have a letter from Pete. He asked me to come here.

DR. BENTON: I don't need the letter, Eddie. I have been expecting you for several weeks.

EDDIE: Expecting me, sir?

DR. BENTON: Have a chair. *(EDDIE looks startled)* That is all right. You look weary. *(EDDIE sits)* Yes, I expected you. I have been Pete's pastor for many years. After he went overseas he wrote to me sometimes. He told me about his friend, Eddie Marker, and I have a way of reading between the lines. When we heard about Pete I have had a feeling we would see you sometime.

EDDIE: Thank you, sir.

(Choir in distance heard rehearsing for Vespers. They are singing "The Lord is My Light.")

DR. BENTON: And for Pete's friends in this church I want to thank you for all you did for Pete.

EDDIE: No, sir, please. I'll have to be going, I think.

DR. BENTON: We will not speak of it again, but you know, it is written in a Book that a man can do no more than be willing to lay down his life for a friend.

(The music swells)

EDDIE: I guess they are getting ready to come in for church, aren't they?

DR. BENTON: In a little while.

EDDIE: I guess the people will be coming in to sit in the pews down there, too. I want to ask you something before they come.

DR. BENTON: What is it, Eddie?

EDDIE: I can't think just how to say it, sir. We had church out there in the jungle and we sang that. *(Moves his head to indicate music)* Now, you have church in a nice place like this and you sing it, too. It seems like it might be all the same thing, maybe the same church, if everybody understood it that way.

DR. BENTON: That is the way it is, Eddie, the same church. And God is Father to all, in the jungle, on land, on sea or in the air. The universe is his and we are his children, whenever and wherever we call upon him. Through his Son the mistakes of every one of us are forgiven and through his Son we

all have received eternal life.

EDDIE: Is that on the square, sir, eternal life? Out where I've been eternal life means a lot.

DR. BENTON: It is on the square, my Boy. Whosoever believeth on Him shall not perish but have eternal life.

(The music fades and ceases)

EDDIE: *(Almost in a whisper)* That's what I mean. I believe that too, sir. . . Yes, sir.

DR. BENTON: We must go now. I have to come in with the young people. Come and see me tomorrow. Mrs. Everett wants you to go home with her tonight.

EDDIE: You mean, Mrs. Everett? *(With joy)* Pete was right!

DR. BENTON: I do not understand, but we will agree with Pete. *(Going down chancel steps)* You might sit in one of the pews toward the front. I hope you will enter into the service and sing the hymns you know. *(Turns suddenly as if on impulse)* Would you sing for us tonight, like you did last Easter in the jungle?

EDDIE: No, no sir, Chaplain. I can't sing.

DR. BENTON: We won't ask you to sing until you are ready. I'll see you after Vespers and I hope you enjoy the service. *(DR. BENTON goes back up chancel steps. EDDIE is standing in the center aisle)*

EDDIE: Chaplain, sir. *(DR. BENTON turns)* Since I talked to you I don't feel like a stranger.

(Light comes up on DR. BENTON)

DR. BENTON: Why should one be a stranger in his Father's House?

(Light slowly dims as DR. BENTON exits at rear of chancel. EDDIE now takes seat in front pew)

(There are a few moments of silence)

Part II

The Vesper Service

(The organist enters and goes to the console of the organ. The lights in the choir loft come up. If there is a cross it, too, should be lighted.)

(The chimes ring out in the call to worship, the organist plays a brief prelude modulating into the Processional Hymn "Christ the Lord is Risen Today" or other Easter hymn. DR. BENTON enters the chancel. Down the side aisle come DICK and three other Boy Scouts, two on each aisle. They stand on each side of chancel steps as choir marches into loft. The Youth Choir, robed in usual manner, comes singing down the center aisle and ascends into the choir loft.)

(DR. BENTON comes forward and gives the Invocation after which the choir sings one of the "Amen" Responses. At close of the Response the Scouts are seated in the front pews and the choir in the choir loft. DR. BENTON is seated in the regular place for the Minister.)

(Two YOUNG MEN come forward from the choir. One stands R., One L. They conduct the Service from this point.)

(A congregational hymn may be used here, a Responsive Reading, a Litany, an Anthem, a Solo or any feature to build up the theme of life and immortality.)

FIRST YOUNG MAN: Every Vesper Service which we, the youth of the church, have planned has been centered about a specific theme. On this Easter evening, with our thoughts turned toward life and hope, we

are honoring the memory of our friend, Peter Wakefield. In honoring Peter we shall not speak of him, but of those principles and ideals and the faith for which he stood.

(The organist plays softly. A YOUNG WOMAN dressed in a flowing white robe, carrying a small candelabrum with lighted candles, advances slowly down the center aisle. She is speaking in a clear voice and her face is uplifted and earnest as the light shines upon her. As she reaches the pews where the SCOUTS are sitting they rise and move quietly to positions by the four candelabra in the chancel. They carry taper-lighters inconspicuously in their hands, these having been placed in the pews where the SCOUTS were to sit, before the service.)

YOUNG WOMAN: *(Walking down aisle)* The path of the just is a shining light, that shineth more and more unto the perfect day.

In the memory of virtue is immortality, and throughout all time it marcheth crowned in triumph, victorious in the strife.

A righteous man, though he die before his time, shall be full of life and shall shine as the stars forever.

(The words should be timed so when she reaches the top step of the chancel she turns and faces the audience for the next lines.)

The path of the just is as a shining light, that shineth more and more unto the perfect day.

(As she finishes speaking the choir sings the "Amen Response" that was used after the Invocation. Organ continues.)

SECOND YOUNG MAN: As long as we can remember, the church has been our Shining Light. Through the church we have learned that God is our Father and all men are brothers. We have learned to work and worship and play together, and above all to accept our share of responsibility when the hour comes.

(The SCOUT at candelabrum R., comes C. to YOUNG WOMAN, lights taper from her candles and returns to his position)

YOUNG WOMAN: For ourselves and for the members of our Group who have gone away, we light the candles for the Shining Light of the Church. Though we may be separated by many lands and wide seas the Light shines upon each one as if we walked side by side. *(Again the "Amen Response" is sung while the SCOUT lights the candles in the candelabrum before him. When all his candles are lighted a SCOUT from the L. comes to YOUNG WOMAN, lights his taper-lighter and returns to his position)*

FIRST YOUNG MAN: We would light candles, also, for the Shining Light of Faith. Whether we worship in a church at home, in ships at sea, in the white clouds of the air, in green jungles or icy fields, this faith is to all a steady burning Light.

(“Amen Response” by choir as SCOUT lights the candles. At close of response another SCOUT from R. comes C. repeating action of the others)

SECOND YOUNG MAN: Jesus gave his life that others might live. By his death he guided us in the way of selflessness and sacrifice and by his resurrection he led us to immortality. Let us light the candles for all who have made the great sacrifice and who now shine as the stars forever. *(As SCOUT*

(Continued on page 39)

THEME FOR MARCH: *Remembering Jesus in the Springtime* (Preparation for Easter)

For the Leader¹

Easter! Once again springtime comes to symbolize for us those indestructible spiritual verities which give meaning and value to life.

May this Easter bring to each of us a renewal of our faith in the Eternal, a growth in our ability to discern the omnipresent and omnipotent forces for good in the world today, and a deepened determination so to live that our lives give mute testimony to these abiding spiritual truths.

Suggested Springtime Activities

Discussing the cycle of the seasons; cycles of growth.

Making stories of life cycles; illustrating them with strip-pictures; binding the illustrations and stories into a book.

Collecting seeds, nuts, bulbs, vegetables, showing different stages of growth; making "asleep-awake" exhibits or charts.

Planting seeds or bulbs (perhaps on the church property); caring for growing things.

Singing happy songs of springtime.

Dictating an original poem (unrhymed) about signs of spring.

Making an original melody for Song of Solomon 2:11-13.

Thinking about Jesus: how his kind and loving deeds started an endless succession of similar acts.

Thinking about "laws" of growth and the "law" of love.

March 4

THEME: *Springtime Is Here!*

PREPARATION:

Teach or review selected spring songs.

Assign Bible verse for use in worship to individual children; have the group memorize the verse to be used in unison.

PRELUDE: Mendelssohn's "Spring Song," or one of the songs of spring the group is learning

CALL TO WORSHIP:

Child: The earth is the Lord's, and the fulness thereof;

The world and they that dwell therein. (Psalm 24:1)

Response: "Holy, Holy, Holy!"²

OFFERING SERVICE:

Child: Bring an offering, and come before him. (I Chronicles 16:29b)

In unison: Whosoever is of a willing heart, let him bring it, the Lord's offering. (Exodus 35:5b)

HYMN: "All Things Come of Thee, O Lord"³

COMMENT:

This is the first Sunday in spring. Springtime is a happy season—a time when we feel like singing. Some of our loveliest songs are those that tell about the coming of spring.

SONGS: "Blue Sky, Soft and Clear,"⁴ "Praise Be to God!"⁵

¹F.M.T. Reprinted from *Children's Religion*. Copyright, The Pilgrim Press. Used by permission.

²Primary Music and Worship, Presbyterian Board of Christian Education, 1930.

³Hymns for Junior Worship, The Pilgrim Press, and other hymnals.

Primary Department

By Florence M. Taylor*

SCRIPTURE:

"When Jesus was a boy he probably learned spring songs too. Some of the songs that people knew in those days are in our Bible. Here is one that Jesus himself may have known and sung." Read Song of Solomon 2:11-13.

"We do not know what tune the people used with this song. The tune has been lost. Perhaps some of you may wish to make up a happy tune to fit the words."

CONVERSATION: "Spring Is Coming"

"Even in the midst of winter we know that spring will come. How do we know it?" . . . "Of course. Because it always has. For hundreds and thousands of years, spring and summer, fall and winter, have followed each other in the same order every single year. We do not need to wonder whether winter will keep on forever. We know it will not. This order of the seasons is a part of God's planned world, where things happen in sure, unchanging ways that we can study and understand."

Recall the Bible verse, Genesis 8:22.

"Have you seen any signs of the coming of spring?"

Talk about changes taking place in trees, and seeds, and bulbs. Wonder with the children over the miracles of growth—the tiny seed that has within it the whole plant; the brown bulb that changes into such brilliant flowers; the dead-looking cocoon that hides the jewel-like wings of the butterfly; the hard little bumps that change into furry pussy-willows; the bare brown twigs that will soon cover themselves with leaves and flowers. Feel the wonder of all this yourself and share the children's eager interest.

Discussion of these signs of spring may lead into writing an original poem. The poem below was the outgrowth of a conversation of this kind. The lines were suggested by the children and were first written down in the order in which they were given. Later the children helped to arrange the lines with similar ideas together, and the group finally developed the recurring line, "Easter has come and springtime is here!"⁶

Easter has come and springtime is here!

The snow has gone,
The flowers begin to bud,
The crocuses are the first to come,
They dot the grass with yellow and white.

Easter has come and springtime is here!

The grass is green,
The pussy-willows are soft in the swamp,
The trees are wearing their blossoms,
The air is full of fragrance.

Easter has come and springtime is here!

All the birds have come back from the south,
The robins are building their nests in the trees,
The rabbits are digging their burrows,

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⁴Song and Play for Children, The Pilgrim Press.

⁵Sing, Children, Sing, Thomas, Abingdon—Cokesbury Press.

The squirrels and chipmunks are playing tag.

Easter has come and springtime is here!

The children are playing out in the sun,
They are flying their kites,

They are enjoying the springtime.

Easter has come and springtime is here!

PRAYER: of thanks for all the joys of springtime.

March 11

THEME: *Love That Travels*

PREPARATION: Practice spring songs. Assign Bible verses for use in service.

PRELUDE: "Spring Song"

CALL TO WORSHIP and OFFERING SERVICE as in last service.

CONVERSATION:

"You remember last week we were talking about the order of the seasons and about all the changes that are taking place right now in the out-door world.

"How do we know that seeds will grow when we plant them?" . . . "How can we be sure what kind of plant will come up?"

A collection of different seeds and nuts for the children to handle and examine will add interest.

"What happens when the seed drops on the ground, or is planted?" . . . "And then?" . . . "And then?" . . . Trace the life history of a seed through the whole cycle.

"First there's the acorn. Then it lies in the ground for a long time. Then it begins to grow. The roots go down and the stem grows up. It grows taller and taller. Then after a while it is an oak tree and every single branch has little acorns on it. Then the acorns drop down to the ground and the cycle starts all over again."

Take several different seeds and let the children follow through similar stories with you. Children enjoy repetition of this kind.

SONGS: "Blue Sky, Soft and Clear," "Praise Be to God!"

STORY: "The Song That Traveled"

COMMENT:

The song the king sang traveled all over the world and back again.

Long ago Jesus started something that has traveled on and on ever since and is still traveling today. When Jesus lived just a few people knew him. They saw the kind and loving things he did. They heard the kind and loving things he said. They felt his love for them.

The kind and loving things Jesus did made people want to be kind and loving too. And every time each one of these people was kind and friendly it made other people want to be that way too. And so the love in Jesus' heart traveled from person to person, all the way from that long ago time right down to today, to you and me.

And today when we hear the stories of Jesus we remember how friendly he was. We remember how sorry he was for people who were unhappy. We remember how he was always trying to make people brave and strong.

And when we remember these things we say, "We must be like that too." And so the loving things Jesus did and said go on and on, through all the people who love him and

⁶By children in the Primary Department, St. Luke's Church School, Montclair, N. J.

⁷From *Mayflower Program Book*, Perkins and Danielson, The Pilgrim Press.

SONG: "Lord, I Want to Be Like Jesus"⁸
BENEDICTION: May the loving spirit of Jesus
be in our hearts. Amen.

THEME: *Plants Need Sunshine; People Need Love*

Discuss with the children the verses from I Corinthians 13 used in the service, helping them to paraphrase the thought in their own words.

Assign Bible verses for use in the service.
PRELUDE: one of the spring songs
CALL TO WORSHIP and OFFERING SERVICE as
in previous services.

SONG: Song of Solomon 2:11-13 to original melody, if one was developed. Or familiar spring song.

Recall previous conversations about cycles of growth and change.

"We know that all these changes occur according to certain sure, dependable laws. Farmers study these laws of growth. They have to know which plants need hot sunshine and which can grow best in some shade. They have to know which ones need a great deal of water and which can do with less.

"Doctors know these laws of growth too, especially those that affect people. They know how important good food and rest and cleanliness are, if boys and girls are to keep well and grow strong."

Once there was a boy who lived in a part of a city where there were no gardens, no bushes, no trees. There was nothing but cement sidewalks and stone buildings everywhere. His back yard was just a little square place with buildings on three sides of it and a fence on the other. For a little while each day the sun shone on this open space but there was not even a blade of grass. The ground was covered with gravel.

One day the boy discovered a florist's shop in a nearby street. He stood outside the window for a long time, looking at the growing things inside. Again and again he went back and stood there looking in. At last the florist noticed him.

"Why do you stand here so often?" he asked the boy.

"It's the prettiest place I know," said the boy. "I never get tired of looking at the flowers."

The next time he came the florist spoke to him again. "Come in a minute," he invited. He was not busy that morning and he took the boy into a little greenhouse at the back of the shop, where many different plants were growing.

The boy sniffed the moist, warm air that was fragrant with the scent of earth and flowers. He walked up and down, hardly able to believe his eyes.

When he went out at last, the florist picked up a little pot of petunias.

"Here," he said. "You can take this home if you like."

"O, thank you," cried the boy in delight. And he hugged the little flowerpot close to him as he hurried home.

"Where shall I keep it?" he thought. "I must take good care of it." He took it out in the small yard and placed it carefully in a corner.

"But something might happen to it," he worried. "A wind might blow it over. Or

Ho-san-na! Ho-san-na! Ho-san--na!

Bless-ed is he that com-eth in the name of the Lord!

Ho-san-na! Ho-san-na! In the high-est!

a cat might come and scratch it up." So the boy got a wooden box and turned the box carefully upside down over the plant. "Now it will be safe," he thought.

Every day, several times a day, he went and took off the box and looked at his plant and loved it. Each time he went away he carefully turned the box over so that nothing could happen to it.

But something *did* happen. In a very few days the flowers wilted and dropped off. Then the leaves began to turn yellow.

"O dear," said the boy at last. "It isn't pretty any more. What shall I do?"

At last he carried his pot back to the florist's. "Look," he said sadly. "Look what's happened. And I tried to take such good care of it."

"Tell me about it," said the kind florist. And when he heard about the overturned box he said, "But you see there's something you didn't think about. *Plants need sunshine*. They can't grow without it. Leave your plant here for a few days and then when you take it back, give it sunshine every day, and plenty of water, and it will grow and blossom for you for a long time."

Jesus taught that people were like plants—there was something they needed to make them grow fine and strong and true. They needed this as much as the plants need sunshine. He said the one thing people need, the thing that they can't do without, is *to be loved*.

He taught that being loved could change people just as the sunshine changed the little plant. He taught that being loved could make people who were cross and hateful, friendly. Being loved could make people who were afraid, brave and strong. Being loved could make people who were selfish, unselfish. Being loved could make people who were cruel and mean, kind and thoughtful.

And Jesus did not stop with telling people this. He went right ahead and proved it. Over and over again he met people who were cruel, or greedy, or dishonest, or unkind, and he loved them so much that they changed.

Zaccheus was dishonest, greedy, unfriendly. But Jesus loved Zaccheus—and in a little while Zaccheus had become honest and generous and friendly.

Peter was quick and hot-tempered and weak. He was a good deal of a coward. He ran away when Jesus was in trouble. He denied that Jesus was a friend of his. But

And things like that happened over and over again.

A friend of Jesus later wrote a beautiful poem about love. This is part of it:

“Love suffereth long and is kind . . .
Love beareth all things, believeth all
things, hopeth all things, endureth all
things. Love never faileth.” (I Corinthians
13: 4a, 7, 8a)

It was this kind of love Jesus meant when he said, "Love your neighbors."

PRAYER: that we may have this love in our hearts.

RESPONSE: "Lord, I Want to Be Like Jesus"⁸

BENEDICTION: May the loving spirit of Jesus be in our hearts. Amen.

PREPARATION: Teach "Hosanna!" (Printed on this page.) Have the Palm Sunday picture in front of the group.

CALL TO WORSHIP and OFFERING SERVICE as
in previous services.

Talk about the Palm Sunday picture. Let the children mention what they see; tell how they think different people in the picture are feeling.

One of the happiest stories about Jesus is a springtime story. It is the story of the first Palm Sunday. Part of the story is written in the Bible. Part of the story was never written at all—we have to imagine it. The story I am going to tell you is a make-believe story, part of the story that never was written, about some children in the crowd.

A group of children were sitting by the dusty roadside. Behind them was the high wall around the great city of Jerusalem. It was a warm spring morning and the sun shone bright and hot. Usually the road was not crowded, but today wherever the children looked there were people moving. Groups of travelers were passing, going toward the city. Their feet and clothes were dusty. Here and there a donkey plodded along wearily, but most of the people were on foot.

"Where do they all come from?" asked Mary, the smallest girl in the group of children.

"Oh, from all over," answered her big brother, Simon. "Some of them have been traveling for several days. They come from Jericho, and from Capernaum, and from Nazareth. There will be people here from every single village in Palestine, and from places farther away, too."

Just then a large group appeared around a turn in the road. They were singing.

"What lots of people!" said Mary. "Where are they all going? Where will they all sleep tonight? Why are they singing?"

Simon laughed. "You're as full of questions as the road is full of people," he said. "They sing because they're happy, I guess. And maybe because it helps them to forget they're tired. Where will they sleep? Well, every house in the city will be full. There'll be no empty guest-rooms tonight. Many of the people will pitch tents out here in the fields outside the walls. There! Any more questions, little Mary?"

But before Mary could answer, John spoke "But look, Simon! All the people aren't

International Journal of Religious Education

going toward the city. Some of them are coming away from it. Quite a lot, too."

"That's right," said Simon. "I wonder why."

"Oh, look!" cried John. "There's a man I know. He lives near us. Let's ask him about it."

The children jumped up and followed John. His friend saw them and smiled. "Are you up early to see your friend?" he asked.

But the children looked at him, puzzled, and shook their heads.

"No?" asked the man. "Didn't you know that Jesus will soon be coming along the road?"

"Jesus!" cried Simon and John together. "Oh, shall we see him? Will he talk to us and tell us stories?"

"I'm afraid not," said the man, kindly. "I suppose he will be anxious to reach the city and rest after his journey."

"Who's Jesus? I want to see Jesus, too," said little Mary, pulling at Simon's hand. Simon stooped and lifted her in his arms. "You shall sit on brother's shoulder. Then you'll be sure to see him," he said.

The crowd had grown thicker by now. Both sides of the road were lined with people.

"Here they come!" the people cried.

"There's Jesus now! The one sitting on the donkey!" cried John, excitedly. "Do you see him, Mary?"

"Hosanna! Hosanna!" shouted the crowd.

"Hosanna! Hosanna!" shouted the children. People were waving palm branches and shouting and singing, and the children shouted too.

"Hosanna! Hosanna!" cried the man beside them. "Blessed is he that cometh in the name of the Lord!"

All in a moment it was over. The travelers passed on. Most of the crowd followed after, up the road and through the gate of the city. The children stood watching as long as they could see Jesus. Then Simon drew a long breath and lifted Mary down from his shoulder.

The man beside them still looked along the road as though he could still see Jesus. "Blessed is he that cometh in the name of the Lord," he said softly.

HYMN: "Hosanna!" (See page 22.)

CONVERSATION:

"What do you suppose the people meant when they said 'Blessed is he that cometh in the name of the Lord.'?" . . . Draw ideas from the children and then summarize: "The people felt that it was just as though God had sent Jesus to them to teach them about God and about how he wanted them to live together. 'Blessed' means 'happy,' and Jesus was that. He was happy even when things went wrong. He was happy inside because he was sure that he was doing what God wanted him to do."

PRAYER: of thanks for Jesus.

BENEDICTION: as in previous service.

Haste, let us lay our gifts before the King.

We would see Jesus, Mary's son most holy,
Light of the village life from day to day;
Shining revealed through every task most lowly,

The Christ of God, the Life, the Truth, the Way.¹

HYMN: "Who Is the Child So Young and Fair"²

DISCUSSION: "Jesus as the Son of God"

Jesus taught us to pray "Our Father" and he helped us to see that God was the father of us all: "Thou shalt love the Lord thy God with all thy heart, and soul, and mind and strength and thou shalt love thy neighbor as thyself." If God is the father of us all, and we are all brothers, then Jesus, too, is a child of God, a son of God. The New Testament helps us to understand some of the things that this means.

Jesus was a real baby, a real boy and a real man. He lived over 1900 years ago in a country many miles away from here. We can find the very city, Bethlehem, on our maps of Palestine, but we cannot find any birth certificate of the day he was born—such as you can see if you go to the City Hall in the town or city where you were born. People did not keep that kind of record then, nor did they have newspapers, magazines and history books in which such interesting happenings might be listed. In fact, it was not until many years after Jesus died that the story of his birth was written down for all of us to read. You will remember it well, for we think about it a great deal at Christmas time.

(Read from Luke 2:8-20. One of the boys or girls might read it; it may be repeated from memory by one, a group, or all; or it may preferably be recited by a choral reading group.)

HYMN: "We Would See Jesus," first verse

Jesus grew up to be a healthy, strong, adventurous boy. He learned the trade of his father in the carpenter shop at Nazareth. He heard the great and glorious stories of his Hebrew people, and when he was twelve he went with his father and mother to visit the temple at Jerusalem for the feast of the Passover, which was a great celebration in the Jewish synagogues. He was beginning to understand what it meant to be a son of God and a brother to all. He wanted to know more and so he thought about it, learned to read the Holy Scriptures of the Hebrew people, which we know as the Old Testament, and then he talked with the great scholars at the temple.

(Luke 2:41-52 might be presented here, either as a reading, memory work, or pantomime.)

HYMN: "O Master Workman of the Race" first verse

It is very strange, but in our Bibles we do not find anything at all about Jesus between the time when he was twelve years old and thirty. Perhaps the people who wrote the story so long after he had died had forgotten, or perhaps he was not well-known in Palestine then. What we do know, though, is that when he was about thirty we begin to hear a good deal about what he said and did and was. We know how he spent the next three years travelling about the country helping people—all kinds of people—teaching them about God, choosing disciples and asking all he met to live more like the children of God and brothers of each other.

We know now that during those eighteen

¹ From *Worship and Song*, hymn "We Would See Jesus." Copyright the Pilgrim Press. Used by permission.

² *Hymns for Junior Worship*, Westminster Press.

Junior Department

By Caroline Cole*

THEME FOR MARCH: *Jesus*

To the Leader

This is the third in the series of worship services which try to help juniors understand more fully some of the basic Christian beliefs about God, Jesus and Man. These March services are prepared with the thought of the Easter season, climaxing with the reaffirmation that "Jesus lives," which will appear for April 1 in the next issue. If you do not have departmental worship on Easter, then you might want to use the April 1 service on Palm Sunday. Then you might use services for March 11 and 18 in a shortened form on March 11.

Juniors usually know more about Jesus than they do about God, but often their knowledge is limited to the Christmas story, the miracles and the crucifixion. A study unit on the life of Jesus does not ordinarily come before the junior grades, so here we have an opportunity to lift up to the level of worship some of the major facts of his life. We need always to keep in mind that boys and girls understand best when we use the concrete—the illustration—the example—rather than a general discussion about abstract ideas. Jesus himself knew this well, as we discover from every page of the gospels.

Let us also keep clearly in mind that Jesus' uniqueness was as much the quality of his life, the completeness with which he obeyed the will of God as he understood it, as it was any particular thing that he did. We would hope that juniors might see not

only the actual events of a brief thirty-three years, but behind them some of the reasons for his tremendous power, so great, far reaching, that the world has never been the same since.

We are teachers, not theologians, and so we may not always interpret the Gospels according to the best and latest theories. We are teachers, not scholars, and so we may not always choose the best translations. But above all, as teachers, we teach more by what we are and do, than by anything we say, and as a leader of worship we need always use only that content with which we agree in mind and spirit and life. Anything less would make a farce of our worship.

March 4

THEME: *Jesus Was the Son of God*

(Keiser's *Learning From Jesus* tells us how "collections" were taken in the synagogue, not on offering plates which were dedicated at the altar, but rather by placing the coins in a small chest outside the synagogue door. Such a chest might be made and used during this month, with reference in prayer or litany rather than the customary dedication at the worship center.)

WORSHIP CENTER:

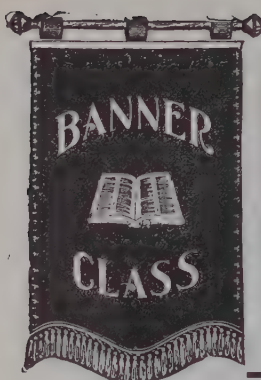
Three pictures illustrating the following three phases of Jesus' life: birth, a manger scene; as a boy, at age of twelve in the Temple; and baptism, with John the Baptist. These might be arranged as a triptych or in the formation of a stained glass window, preferably not in a straight line. These might be projected pictures if such facilities are available. There are some excellent slides from the Elsie Anna Wood, William Hole, Cynthia Pearl Maus, Harold Copping selections, etc.

PRELUDE: "Nazareth," Gounod

CALL TO WORSHIP:

We would see Jesus; lo! his star is shining
Above the stable while the angels sing.
There in a manger on the hay reclining

* Assistant Director of Children's Department, International Council of Religious Education.



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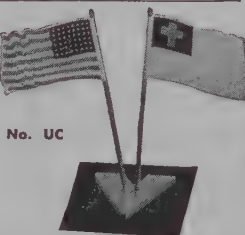
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years, he was not just doing nothing, but really working hard, studying, learning how to help people—preparing for his ministry. He was now ready for God to call him to a greater service. He had proven to himself and to God that he could put into practice some of the things he had been thinking about and planning. We discover how God called him as his son to this new work.

(Tell the story of the baptism, using Mark 1:4-11.)

HYMN: "We Would See Jesus," second verse.
PRAYER:

We thank thee, God, our Father, that thy Son Jesus was a real baby, a real boy and a real man. We are glad that he worked and played, studied, thought, and prayed to make himself ready to do as you wanted, that he was thy true son. Help us, too, to become better sons and daughters of thine.

HYMN: "O Master Workman of the Race," second verse.

BENEDICTION: "Glory to God in the highest, and on earth peace, good will toward men."
"Wist ye not that I must be about my Father's business?" "Thou art my beloved son, in whom I am well pleased."

March 11

THEME: *Jesus Taught*

doing the best you can with what you have, God's care for all children, we must share to be happy, etc.

An informal atmosphere is possible and preferable for this sort of presentation. The Good Samaritan, the picking of grain on the Sabbath, the parable of the sower and the seed, the widow's mite, the lost sheep, the rich young ruler, might be better selections than those involving miraculous elements. Some teachers would prefer not to have one of the children portray Jesus, which is very understandable, but with proper attention to preparation for parts and dignity of performance, it is possible to produce a very favorable impression.

PRAYER: Let us repeat together the Lord's Prayer, the prayer that Jesus taught us to pray, sentence by sentence, stopping after each to think about it for a few moments. For over 1900 years now people all around the world have been repeating this prayer. Do we really know what we are saying and can we now understand better what Jesus meant?
The Lord's Prayer.

HYMN: Let us sing together a song that tells in music some of the same things that Jesus told his many friends not only by his words but also by his deeds: "The Word of God Shall Guide My Feet."

BENEDICTION: Help us to learn from Jesus so that we, too, may teach the same things to those we meet today.

March 18

THEME: *Jesus Works*

WORSHIP CENTER: A picture of the work of Jesus such as, calling the disciples, blessing the children, or some others that present the work of Jesus in terms that juniors could understand.

PRELUDE

CALL TO WORSHIP:

We would see Jesus, in his work of healing, At eventide before the sun was set;
Divine and human, in his deep revealing, Of God and man in loving service met.

HYMN: "I Love to Tell the Story"

DISCUSSION: "What Jesus Did"

Jesus taught not only by what he said but also by what he did.

He didn't only tell people what they should do to be real children of God and brothers of other men, but he did the same things himself. (Ask for suggestions of the things that Jesus did, as a boy and as a man. If the children know the details of the stories well enough, they could tell them; if not, they might read them from the regular Bible or from the Sherman and Kent's *Children's Bible*. The leader would need to have ready reference at hand to meet these needs, so that time would not be lost in finding the passages. The material might be organized in some such progression as the following:

(Jesus worked at a job: He learned to be a carpenter in his father's workshop in Nazareth. Even as a little boy he worked along with Joseph, and learned the trade. We feel quite certain that during the years before he was thirty and went out to become a teacher and minister, he probably followed this work of being a carpenter. The Jews of Palestine had to make by hand their clothes, the food they ate, the meal out of which the bread was baked, the houses, etc. Like other boys and men, Jesus worked at a job.

(Jesus worked at helping people: So long ago, there were not the doctors, nurses, psychiatrists, hospitals, laboratories, etc., that we have today. People did not under-

stand about sickness and how to make sick folks well. Jesus was a great healer, and did many wonderful things to help sick people back to health and happiness.

(Jesus worked at discovering some disciples who could carry on when he was gone: He called the twelve disciples and spent long hours with them, learning to know each and his ability, helping each to understand the new responsibilities and what it would mean to be his disciple. In the first communion service we find Jesus sharing in a ceremony with these twelve which has been for us ever since a great remembrance of what Jesus said and did, and how truly the son of God he was.)

(Jesus worked at trying to right some of the wrongs that he found in Palestine. He saw that people were using the Sabbath in ways that really did more harm than good. They wouldn't pick grain or help people on that Holy Day. Jesus tried to show them that it was more important to help someone who needed help—no matter what day of the week it was. He also over-turned the money-changers' tables in the Temple, because they were more concerned for the money they could make from the Hebrews coming to worship, than they were for helping them to worship.)

(Jesus did the will of God, even to the Cross, and so carried out to the very end the fact that he lived his religion, not just talked about it. Gethsemane, Good Friday and Easter Resurrection could be indicated here.)

HYMN: "Jesus Calls Us O'er the Tumult"

BENEDICTION AND PRAYER

POSTLUDE

March 25

THEME: *Jesus Prayed*

WORSHIP CENTER: A Bible opened to the Lord's Prayer, (Matthew 6:9-15) and picture, Sallman's "Gethsemane," or some other if you prefer.

PRELUDE: "In a Monastery Garden," Ketelby
CALL TO WORSHIP:

"O come, let us worship and bow down,

Let us kneel before the Lord, our Maker."

HYMN: "Lord, I Want to be a Christian"

SCRIPTURE:

Take the Bible from the worship center and summarize briefly the selections which deal with the experiences of meditation and prayer in the ministry of Jesus: Luke 4:1-13; Matthew 6:5-15; Matthew 26:36-46; Luke 23:46.

DISCUSSION: "Why Did Jesus Pray?"

From these four selections from Matthew and Luke we find at least two instances in which Jesus prayed for himself, one in which he prayed for others, and one in which he told others how to pray. It would be very interesting if somehow we could have asked him why he prayed. Even though we cannot find that he said much about it, perhaps we can guess some of the reasons—by what he did after he prayed. What do you think was one of the reasons?

(Contributions should be asked from the group. If none are offered questions might be asked specifically which would lead to the desired response. Probably some of the factors we would try to help the juniors understand would be the following: Jesus had committed his life to God, to do his will, wherever it might lead him and into whatever kinds of work. He had to pray so that he could understand the direction in which God wanted him to go. Prayer was not asking for things or for privileges or safety, but rather seeking guidance and direction, power and strength. Prayer helped Jesus clear his own mind, see "through himself" and catch the things that were not

completely as God wanted them. After he had shared the experiences of his life with God, in prayer, he was ready to share his insight with others. As part of the Sermon on the Mount he shared with us what he had learned.

(Prayer for Jesus was not limited to any particular time or place; he prayed when he felt the need of it. In Gethsemane we find him demonstrating his humanity—his being as we—with the desire that the cup pass from him, but in the end he demonstrated his divinity—as we can—by saying "Not my will, but thine be done." And then even on the cross, he prayed for forgiveness for those who were crucifying him.)

We begin to understand, don't we, how and why Jesus was really the Son of God, how and why he could help others and teach them, and how and why he could even give up his life when the Roman government decided to take it. They thought he was dangerous, and he was. He was using prayer to find out what God wanted him to do, and then he did it no matter what the cost. And these were not the same things that the Roman government, nor most of

the people of Palestine wanted. Jesus had complete faith in God and the working out of his plan for the world, and because he loved God enough to follow where he led, he has taught us what prayer can do if we let it.

MEDITATION:

Let us think quietly to ourselves: (1) Do we pray at all? (2) Do we pray at regular times, such as when we awake in the morning, or before going to sleep at night? (3) Do we pray for things we want, asking God to give them to us? (4) Do we ask God to help us understand what is right and what is wrong? (5) Do we pray asking God to help us do the things we know are right? (6) Do we pray for others or just ourselves? (7) Do we thank God for all the beauty, love and happiness in the world? (8) Does praying make any difference about what we do and say? Let us think about *why* Jesus prayed. Let us think about *how* Jesus prayed. Let us think about how Jesus *taught us* to pray. Let us repeat the Lord's Prayer to ourselves quietly. (The Lord's Prayer.)

HYMN: "Take My Life and Let It Be"

Intermediate Department

By Ruth Bernice Mead*

THEME FOR MARCH: *Sources of Jesus' Courage*

For the Leader

So often the magnificent courage and strength of Jesus are blurred for growing boys and girls by our necessary emphasis on what seems to them rather soft virtues. Certainly the pre-Easter season is one in which the patient force of the Master may be stressed. We need to realize anew his supreme and self-forgotten courage which reaches out in this day to meet courage and sacrifice wherever it is found all over the world.

Simple worship centers are suggested, as the theme really centers about the thought of the courageous Christ. It will really be better if the worship committee chooses one picture of Jesus which shows him as a strong character, and uses this as the center of worship throughout the month. There is value in accustomedness as well as in variety.

Since the junior high choir will probably be planning for a part in the church Easter service only simple familiar music has been suggested for them.

March 4

THEME: *Faith that man could grow*

WORSHIP CENTER:

Let the worship committee choose whether they will make a center for the whole month with some strong simple picture of Jesus, as Sallman's "Head of Christ," or whether they will change it from week to week. If they choose the first plan, have white candles on each side of the picture and Bible before it open to the story of the day. If they choose the second plan, have them select a picture of Jesus with one or two disciples as the center of interest.

PRELUDE: "Faith of Our Fathers" or "March On, O Soul, With Strength"

* Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

CALL TO WORSHIP: Let us look "unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

HYMN: "I Would Be True"

INTRODUCTION OF THEME:

FAITH IN MAN

Long ago the early follower of Jesus who wrote the words we used in our call to worship tried to understand how his Lord could have faced the last weeks and days of his life with such courage and simple faith. He said to himself, and to us, "He could do it because he saw ahead the happiness of really helping people." Jesus knew that these hard experiences were accomplishing a great good. He had foundation stones for his courage.

One of the foundation stones was his constant belief that people could grow and be much better than they were if they would only take God's way of growth. In every man he saw the better man that God had intended him to be. Jesus was sure that these days of suffering would open man's eyes to God's love and enable him to grow into this better self through God's help.

We know that he looked at impulsive, undependable Peter and saw the "Rock" which would be one of the strong men of the church. ——— will remind us of this story. (Have an intermediate tell briefly of Peter's denial and then of his later work for Christ. Close with the reading of Matthew 16:15-18)

He met an outcast tax collector and saw in him an honest and generous public servant. ——— will remind us of this story. (Have an intermediate tell the story of Luke 19:1-10)

You probably do not realize it, but every Christian person you know has been made into a different and better person because of Jesus' life and death. He knew that his suffering would help many because it would show them how much God loved them.

We are always interested in the people in whom this change is striking. Here is the story of one such man of our time.

Early in the century there was a bitter dispute between the miners and the mine management in a north Idaho mine. Governor Frank Stunenberg was called on for

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help and sent the state troops in to settle open fighting. A lawless group in the mine union vowed vengeance and later, when Mr. Stunenberg had retired to private life, they drew lots to execute this vengeance. Harry Orchard drew the fatal lot and set a bomb under the ex-governor's gate. Shortly after Mr. Stunenberg was killed Orchard was arrested.

Mrs. Stunenberg was an earnest Christian and she felt great pity for the man who had murdered her husband. She went to the jail and read the Bible to him. She tried to help him and he became an earnest Christian too. Partially because of her influence Harry Orchard was given life imprisonment instead of the death sentence.

In the prison he became an outstanding

Christian leader. His influence was felt outside the prison walls and in later years he was often allowed to go out with a guard to speak to men's groups. However, because his life was in danger from his old associates it was not safe to give him his freedom.

Newspaper reporters came from far to interview Harry Orchard and write his story, but I wonder who was the greater testimony to Jesus' belief that people can follow God's way: the ex-murderer, or the simple Christian woman who accepted Jesus' own words on the cross, "Father forgive them, for they know not what they do," and was willing to forgive and help the man who had brought tragedy into her life.

PRAYER:

Father we thank thee for all we know of Jesus' life and death. We thank thee for his coming to reveal the love of God for everyone. Help us to understand that God is ever ready to help us to become better persons. We are thankful for all the men and women who have taken Jesus' way all through the ages, and particularly for the Christian people whom we know, for the missionaries, the minister of our church and the ministers of all other churches, for the teachers and leaders in this church and all over the world. Help each one of us to grow daily and become the person whom God intended we should be. For Jesus' sake, Amen.

JUNIOR HIGH CHOIR: Stanzas 2, 3 of "Dare to Be Brave, Dare to Be True"

OFFERING: Prayer by an intermediate, and the Doxology

DISMISSAL: To "Onward Christian Soldiers" or other march hymn.

March 11

THEME: Faith that the work he had begun would grow

WORSHIP CENTER:

Plan one will have the Bible open to John 14:9-12. If the committee has decided to use plan two, they will need to find a picture of Jesus looking over the city of Jerusalem. There are several good ones available. Depend upon them to find these. Or have a vivid picture of modern missions.

PRELUDE: "The Church's One Foundation"
CALL TO WORSHIP: "Be still and know that I am God."

HYMN: "Faith of Our Fathers"

INTRODUCTION OF THE THEME:

THEY CARRY ON

As Jesus faced the last days of his life, the group he had established seemed pitifully small; only a few believed his message. Yet he was sure his work and his teaching would not be wasted. He knew that only by his death and his life after death could the little church really grow. He tried to tell his fearful followers that there would be a great world wide church because he had lived and died. But they could not understand.

We have the story of the last time the disciples and Jesus ate together. Philip was disturbed as Jesus tried to explain the terrible things which were about to happen. He reassured Philip with these words: (Read John 14:9-12)

We find them hard to understand until we look at the many hospitals which have been built by people who loved Jesus and are trying to carry on his work of healing. Our own church has missionary hospitals and in one day they help hundreds of people. The Red Cross is working all over the world and it carries the symbol of Easter and of the courage of Jesus during those hard days. Even the little hospitals established for ani-

mals have a cross of different color on them because the people who began them thought of God's love for all his creation and wanted the smaller creatures cared for tenderly.

Jesus was able to teach only a few people at a time but we can think of all the people in many lands who today are taught in his name. (Have several intermediates name missions, schools and other forms of Christian teaching.)

Jesus could only comfort and advise a few people in one little country but he knew that his followers would be able to comfort and help many people because of his life and death. (Have the work of chaplains, ministers, Salvation Army workers etc. named by intermediates.)

Let us thank God silently for the many who carry on the work of Jesus and for their courage in hard times.

PRAYER: Direct the silent prayer by mentioning each group of people listed in the introduction. Have an intermediate prepared to close the prayer with a sentence.

HYMN: "The Church's One Foundation"

JUNIOR HIGH CHOIR: "Jesus, Prince of Life and Truth" or "Stand Fast for Christ Thy Saviour."

OFFERING: Prayer by one of the teachers with the Doxology for response.

DISMISSAL: to classes to "Onward Christian Soldiers" or other martial hymn.

March 18

THEME: Faith that God would give him strength

WORSHIP CENTER:

If plan one is used, open the Bible to Luke 22:39-46. If plan two is used, have the picture of Jesus in the garden of Gethsemane in the center and the Bible open to the same passage.

CALL TO WORSHIP: When a man truly prays all that is false and petty drops away and he shows his real self with its weaknesses and its possibilities for strength. Today let us think of the bravery of Jesus as he truly prayed.

HYMN: "This Is My Father's World" stanza 3 only

INTRODUCTION OF THE THEME:

COURAGE THROUGH PRAYER

Today we want to think of the courage Jesus gained from prayer and his certainty that strength would come from the Heavenly Father when the last hard hours came. All through his ministry he had faced long, hard days by going alone for prayer in the early morning. He had tried to teach his followers this same way of courage but they were slow to learn.

After the last supper he went out with a few of them to find help and strength on the hillside of Jerusalem. Luke tells us this story very clearly. (Read Luke 22:39-46.)

An American poet thought of this story and wrote a poem which has become one of our loved modern hymns. He pictures the trees of that garden as feeling sympathy for Jesus in his struggle and as feeling sorry that it was on the wood of a tree that he was to be crucified. (Read or have sung, "In to the Woods My Master Went." If the choir has time to prepare this, they may sing it.)

It was in this garden, close to nature, that Jesus drew so close to his Father that he was strong to face suffering and death. He knew that through prayer God would give him steady courage. He was sure this was God's way.

Let us thank God that we may share in this source of courage when we are tried.

PRAYER: (Give thanks to God for his constant help and for prayer itself. If you are able to have the worship committee plan a series of short prayers by the students it will be very effective.)

HYMN: Stanzas 4, 5 of "Thou Didst Leave Thy Throne"

OFFERING: Prayer by one of the teachers with Doxology for response.

DISMISSAL: to classes with medley of Easter hymns

March 25

THEME: *Courage to face a temporary triumph*

WORSHIP CENTER:

If plan one is used place palm branches crossed in front of the pictured Christ or the Bible open to Matthew 21:1-11. If plan two is used, select a vivid picture of the Triumphal Entry and place potted palms on either side.

PRELUDE: "The Palms" by Fauré

CALL TO WORSHIP: In olden days the entering crowd sang to the guards at the gates of the Temple and were answered antiphonally in the words of Psalm 24. Let us read responsively verses 7-10. The department will read the call for entrance and I will read the answering question.

HYMN: "Ride On! Ride On in Majesty!" or other Palm Sunday hymn

INTRODUCTION TO THE THEME OF THE DAY:

We have been thinking of the sources of Jesus' courage as he faced the last days of his life. Today we celebrate the beginning of Holy Week, the time when that courage was so deeply needed and so perfectly exhibited. Jesus knew how few of the crowds greeting him really understood his message; he knew how short their time of enthusiasm

would be; but he accepted their praise and honor in the spirit in which it was given. It took great courage to ride in as a hero when before the week was over he would be led out as a criminal. Only a man who was sure of the greatness of the message of God's love could have faced that crowd of happy people with poise. It would have been so easy to have sneered at them because he knew they were fickle.

With peace in his heart he sent his disciples to find the traditional mount for a leader riding into the city on a peaceful mission. (A student reads Matthew 21:1-7)

Long ago Theodulph of Orleans meditated long on the story of Jesus' entry into Jerusalem. He wanted to know what this story should mean to him. He was not content to let it be just a story of the life of Jesus. About the year 820 he wrote a song in which he pictured the triumphal entry. He thought of the angels in heaven as still praising Jesus and sharing in the hosannahs because they understood all that the life and death of Jesus meant. With Thodulph let us join in the hymn of praise to Jesus on this anniversary of his day of triumph.

HYMN: "All Glory, Laud and Honor"

PRAYER: Prepared sentences of praise. The worship committee should plan with students and teachers so that all will share in this.

JUNIOR HIGH CHOIR: "May Jesus Christ be Praised"

OFFERING: Silent prayer that it may extend the kingdom of Jesus. Close with the Doxology.

DISMISSAL: To classes to melody of "All Glory, Laud and Honor"

¹ A simple arrangement of this song is found in *Singing Worship* by Thomas, The Abingdon Press.

this hymn.)

LEADER:

The secret of my Master's hold upon me is his appeal to the heroic instinct. His simple command "Follow me" demands mastery of mind and body. He teaches that the real place of control is not in my nation's laws but within me, an inner control that releases invincible energies and invokes them in the service of a man's fight for his life. It will profit me nothing to gain the whole world only to lose my soul.

SCRIPTURE: Luke 4:16-21; 12:13-21

READING:

Workman of God, O lose not heart,
But learn what God is like!
And, in the darkest battlefield,
Thou shalt know where to strike.

O blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible!

O blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win,
To doubt would be disloyalty,
To falter would be sin.

FREDERICK W. FABER

SCRIPTURE: Amos 8:4-10; 5:21-24 (Use

² Words by Bliss Harman and Richard Hovey; music by Thompson. In *American Student Hymnal*, Appleton-Century Co.

Moffatt's translation and have the reader seriously practice it before the meeting.)

LEADER:

In this last scripture passage there is the thrill of a spiritual adventure. Amos' task was not easy, his message far from popular. Amaziah, the priest of Bethel, told him to go home. But he replied, "I am no prophet, nor am I a member of a prophetic order. But I am a shepherd and a dresser of sycamores. And the Lord took me from behind the flock, and the Lord said to me, 'Go, prophesy to my people Israel.'" Perhaps the force of Amos' reply and his determination to fulfill God's command will be clear if compared with these words of William Lloyd Garrison: "I will be as harsh as truth and as uncompromising as justice. I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch. And I will be heard."

DISCUSSION QUESTIONS:

Is there a task for us comparable to that enunciated by Jesus at Nazareth? (Luke 4:18-19)

What does the parable teach about a materialistic philosophy of life? (Luke 12:16-21)

Can we join Amos and Jesus in a spiritual adventure? How?

LEADER:

Dr. Herbert Youtz reminds us that, "The greatness and worth of human life and the sacredness of individual persons—these were Jesus' dominant themes. His teaching was directed to opening blind eyes and deaf ears, awakening men to the radiant vision of life. Life's great goals must be sought with effort and with the energy of those who realize how great are the consequences involved. We need Jesus' philosophy of life to motivate heroic living."⁴

HYMN: "Are Ye Able?"

PRAYER

March 11

THEME: *An Estimate of Humanity*

PRELUDE: *Au Matin*, Benjamin Godard, Op. 83

CALL TO WORSHIP:

"Make me patient, kind, and gentle,
Day by day;
Teach me how to live more nearly
As I pray."

HYMN SOLO: "Not in Vain the Distance Beacons"⁵

LEADER:

It has been well said that, "Jesus had a passion for humanity, for the race struggling toward spiritual realization. He had reverence for personality, for heroic individuals who are founding and building the community of the spirit. This was his estimate of humanity—their power to build a new moral order." Tennyson wrote into the words of our hymn, just sung, no note of doubt or dismay. There is a world coming where hate, and scourgings, and covetousness and mockery will be known no more; a "One World" where man both knows and loves the Brotherhood of Man.

DIALOGUE: (Note: this will be greatly strengthened by memorizing each part and giving it informally while seated at a table.)

FIRST READER: Who is my brother? Jesus expressed it this way. (Read Luke 10:30-37.) Jesus taught that the greatness of my humanity is an ability "to bring the sense world under the interpretation of the thought world"

³ Amos 7:14 Goodspeed, *The Bible, An American Translation*. The University of Chicago Press.

⁴ In *Affirmations of Christian Belief*, by Youtz.

⁵ In *The American Student Hymnal*, and *The New Hymnal for American Youth*.

Senior and Young People's Departments

By Percy E. Kohl*

THEME FOR MARCH: *A Spiritual Religion*

To the Leader

In this month culminating with Palm Sunday, let us retrace portions of the life of Christ that show why he moved steadily toward Jerusalem and the Cross. We should then be better prepared to celebrate Easter as a witness of the crucified and risen Lord.

Visual Materials

See program for March 18.

March 4

THEME: *A Spiritual Adventure*

PRELUDE: *Poeme Erotique*, Edvard Grieg

CALL TO WORSHIP: "The Explorer" (First two verses) by Rudyard Kipling¹

HYMN: "We Are Adventurers Who Come"² (If at all possible, commit to memory

* Secretary-Director, Alabama Disciples of Christ, Birmingham, Alabama.

¹ In *Collected Poems of Rudyard Kipling*, Doubleday Doran Co., publishers.

A Minister Who Got The Point!

Some months ago a minister wrote "your advertisements and tracts are vague, indefinite and negative." Last week the same minister wrote "I see the point now and your tracts are timely, apt and vital."

What a change! The thing that did it was his reading Garett's little booklet "The Revolution Was." It might make a difference if YOU read it too and we shall be glad to send a copy on request.

Of course "pagan state-ism" is a difficult thing to see until it arrives in total form. The clergymen and other fine citizens of Germany, etc. did not recognize it until it was too late to thwart it.

Pagan state-ism advances through most comfortable benefits, laudable slogans and idealistic programs—ideals which Christ himself championed. But the fact an all powerful, totalitarian state has championed fine ideals does not prevent its destroying them, finally.

Fortunately these matters are not too vague for increasing numbers of clergymen and other citizens to sense the peril. Perhaps some such will help us prepare clearer copy! Contributions to our Monthly Bulletin will be appreciated and will be used as possible.

Let every minister pray every day for our President and others who have a clear mandate from our people to win the war and make the peace. Meanwhile, let our influence for basic freedoms, spiritual ideals, constitutional government, the democratic process—free pulpit, free press, free assembly, free enterprise and free speech—be such that, post-war, a mandate will be issued on their behalf by sovereign citizens.

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28

and to bring the material world under the mastery of the spiritual." I am to seek first those things that build the kingdom of God. In so far as in me lies I am to be perfect even as my heavenly Father is perfect.

SECOND READER: The world is crying out for Good Samaritans. Nor do we have to go to the far corners of the world to be a Samaritan. Opportunities are many right here at home. We must think straight. We must bring the productive genius of our material world under the mastery of Jesus' spirit. I like the thought in these two verses from a poem whose author I do not know. "Here is a lamp of hope gone out along the way.

Someone stumbled and fell, no doubt—
But, brother, stay!
Out of thy store of oil refill
Kindle the courage that smoulders still;
Think what Jesus would do today
For one who had fallen beside the way.

How many lifted hands still plead
Along life's way;
The old sad story of human need
Reads on for aye
But let us follow the Saviour's plan—
Love unstinted to every man!
Content if, at most, the world should say,
'He helped his brother along the way.'

FIRST READER: Yes, you are right. We are God's children and as God's children we must build God's Kingdom. But,

"We can never build God's Kingdom
Till we learn to love man more,
Till we trample the injustice
That now tramples down the poor;

Till employers and employees
Stifle selfish greed and strife,
And cooperate as brothers
As they seek abundant life;

Till we banish brutal passions
That make armies, navies, wars;
Till we conquer racial hatreds,
And break down the color bars.

We can never build God's kingdom
In a corner by itself;
It must master earth and mankind,
Social orders, power, and pelf.

CHAUNCEY R. PIETY⁶

LEADER:

What was Jesus' estimate of humanity? Simply this. He saw every person a child of God and believed him to be a potential citizen of his Father's kingdom. Man and men had a goal, whether consciously or unconsciously, toward which they were striving, belief in God, in man, and in society.

I BELIEVE IN HUMAN SOCIETY

I believe that God created human beings for each other, knowing that in their inner natures it was not good for any of them to be completely alone.

I believe that in fellowship with others man has found his richest gifts, and that among them are these—

The security of comradeship in common dangers.

The joy of shared appreciations.

The thrill of companionship in group adventures.

The satisfaction of communal discoveries of truth.

The buttressing of group approval.

The comfort of the sacrifice of others with us in the faith of the martyrs.

The consolation of shared griefs.

The certainty of common destiny.

I believe that even out of the tragedy of social strife man is slowly learning that the

basic laws of brotherhood underlie our superficial cleavages of color, class, and creed.

I believe that in the awful counting house of War we human beings see, though dimly, that at last we all rise or fall together.

I believe that as a Christian teacher my supreme joy lies in guiding growing persons into the mysteries of social fellowship.

For I know that in so doing I am sharing with God in the patient and profound task of re-shaping the world.

I believe in Human Society.

—P. R. HAYWARD⁷

HYMN SOLO: "The Lord's Prayer" (There are a number of fine musical settings of this prayer. Malotte's is the most popular and probably the best.)

LEADER:

"O God, the physician of men and nations, in whom alone are health and peace, look upon the distractions of the world, and be pleased to complete the work of thy healing hand. Draw all men unto thee and to one another by the bands of thy love. Revive thy church and fill it with thy spirit, that by thy power it may unite the world in a sacred brotherhood of nations, wherein justice, mercy and faith, truth, freedom and peace, may flourish and thy holy will be done on earth as it is in heaven. Amen."

—JAMES MARTINEAU

March 18

THEME: *Moral Consciousness*

PRELUDE: *Ostergaard* 9. 9. 10. 10. Danish Folk Tune.

TO THE LEADER:

This service makes use of four slides or prints of pictures that are to be found in *Maus, Christ and the Fine Arts*. Arrange your screen so that it becomes a part of your worship center. So plan and prepare your program that no mechanic is obtrusive. A suggested point of emphasis is included with each picture below. Further suggestions may be found in the *Maus* book. Do not hurry. Give sufficient time for the meaning and influence of each picture to register upon your group. You may want to comment on the last picture in addition to the solo.

All the pictures in *Christ and the Fine Arts* are reproduced on film strips by the Society for Visual Education. Cost, \$7.50 single frame, \$10.00 double frame. (No manual.) You may also obtain 2 x 2 Kodachrome slides of three of the ones recommended here: Cc 549 "Jesus in the Temple," by Clementz; Cc 401 Soord, "The Lost Sheep" and Cc 442 "The Nazarene." In addition, "The Return of the Prodigal" by Elsie Anna Wood, Ha 296 may be used instead of the one by Burnand. These slides are 50c each in cardboard binding, 60c in glass. Orders should be sent to denominational book stores, members of the Religious Film Association.

INTRODUCTION:

The most immediate need for our world is not scientific control but moral masteries. We may find it hard to believe at times, but there is an universal passion for goodness that lies just beneath the tinselled behavior of our everyday lives. Moral consciousness is a dynamic law of the kingdom of God that is proved by the fact that men can be lifted out of an unworthy existence into an abundant life; it is a man's soul dwelling restless until satisfied in its quest by finding the fullness of God's love and goodness. The moral man is a happy man, proving all things and then holding fast to those things that are good, and true, and beautiful. Let us let God stab our hearts so awake that,

⁷ In the *International Journal of Religious Education*, December, 1933.

⁶ Used by permission.

recognizing the good, we can and will forsake the bad.

FIRST PICTURE: "The Boy Christ in the Temple," by Clementz

Emphasis: It is perfectly natural and an obvious part of life to be about my Father's business." (Further interpretation on page 105 of Maus book.⁸)

Reader:

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.

We trust thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christ-like self-control.

Anonymous

SECOND PICTURE: "The Lost Sheep," by Soord

Emphasis: No goodness is passive, self-contained, but is an active agent for the welfare of others. (Interpretation on page 204. ⁸)

THIRD PICTURE: "Der Verlorene Sohn," by Burnand, or "The Return of the Prodigal" by Elsie Anna Wood.

Emphasis: Failure may be a gangrene that eats the soul and destroys the body, or it may be a spur to a great new beginning. (Interpretation of Burnand picture on page 216. ⁸)

Reader: Tell the parable of the Prodigal Son. (Luke 15:11-24)

FOURTH PICTURE: "The Nazarene," by H. Stanley Todd.

Emphasis: Moral earnestness has a winsome beauty all its own. (Interpretation on page 629.)

Solo: "God, Who Touched Earth with Beauty"

CLOSING PRAYER: (Alternate voices)

Let us pray: Almighty God, Spirit of Purity and Grace, whose dwelling is with the humble and contrite heart, hear our confession of sin and grant us thy mercy. For all that has been evil in our lives; for unholy thoughts and impure motives, for all our wanderings from the better way;

Forgive us, O Lord.

For lack of love toward thee whose love has never failed, for doubt of thy goodness and unbelief in thy providence, for ingratitude for blessings received and unwillingness to give of that which thou hast given;

Forgive us, O Lord and may we henceforth love thee as we ought.

For all the wrong we have done our fellowmen; for unkind words and untruthful speech, for loss of temper and irritating conduct, for neglect of charity and failure in justice, for arrogant pride and contempt of the lowly;

Forgive us, O Lord, and help us to love our neighbor as ourselves.

For our faulty following of the Master, our slow faith in his power to save, our timid, hesitant answers to his call for service;

Forgive us, O Lord, and give us grace to follow the Master.

Help thy people, our Father, to be truly penitent, empower us to overcome our temptations, enable us faithfully to live according to thy will, and create within us a growing likeness to Jesus Christ our Lord. Amen.

March 25

THEME: *A Spiritual Religion*

QUARTETTE: "The Palms"

CALL TO WORSHIP:

⁸ Christ and the Fine Arts, by Cynthia Pearl Maus, Harper & Brothers.



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"All creatures of our God and King,
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Thou burning sun with golden beam,
Thou silver moon with silver gleam,
O praise Him, praise Him."

Sing the refrain of "Day Is Dying in the West." Omit the Amen.

"And all ye men of tender heart,
Forgiving others, take your part,
O sing ye! Praise, praise the Father,
Praise the Son; and praise the Spirit,
Three in One, O praise Him, praise Him".

—FRANCIS OF ASSISI

Repeat the refrain above.

SCRIPTURE READING: Luke 19:29-40

GLORIA PATRI

READING:

Draw thou my soul, O Christ
Closer to thine;
Breathe into every wish
Thy will divine;
Raised my low self above,
Won by thy deathless love
Ever, O Christ, through mine
Let thy life shine.

Lead forth my soul, O Christ
One with thine own,
Joyful to follow thee
Through paths unknown:
In Thee my strength renew;
Give me thy work to do:
Through me thy truth be shown,
Thy love made known.

—LUCY LARCOM

LEADER'S COMMENT:

"What are the requirements for our life in the Christian community? They are the age old ones and very simple but profoundly difficult, because we rebel against giving up our independent self-will. The central, ob-

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5. CHRISTIAN EDUCATION PERIOD (Sept.-Oct.) Nine worship programs including Rally Day, Good Literature, etc.
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George H. Newton—Manager

vious need is for disciplined habits of prayer and worship, and I know of nothing more difficult to establish in one's life. Along with that we need to rehabilitate for ourselves the great convictions of our faith—which have become second-hand and meaningless—through a living reading of the Bible. Finally, this will be expressed in and through membership in the expanding fellowship of Christ.”⁹

HYMN: “O Jesus, I Have Promised,” verses 1, 2

TALK:

Nothing is more characteristic of spiritual religion than its power to lift daily life up to new levels. Jesus tested this and proved it so. History is full of examples of men whose religious spirit welled up in a great release of power, the objective of which was a passionate devotion to a great humanitarian cause, the salvation of mankind, the seeking of the Kingdom on earth with an entire soul, heart, mind and body. Call the roll of but a few: Peter, Paul, Luther, Savonarola, Livingstone, Schweitzer, Father Damien, Shelton, Lincoln, Wilberforce, Kagawa and a host of others. It is the grip of such a religion that causes common folk to do uncommon things by giving them a purpose for which to live, a power by which to live, and if need be a power by which to die.

HYMN: “Living for Jesus a Life that Is True”

LEADER: Palm Sunday should speak to us of marching steadily forward; holding the highest level of religious conduct.

HYMN: “I Bind My Heart This Tide”

PRAYER

⁹ From Report of Second Inter-Church Student Conference, Naperville, Ill. Printed in *Christian Education*, February, 1941.

Industrial Millions on the Move

(Continued from page 10)

these housing projects and trailer towns are new social groupings, often forming a *fresh pattern of inter-cultural and inter-racial democratic living*. Many people have never before lived crowded so closely together where walls are thin enough to hear the neighbor's conversation, nor in trailers where families share common laundry and bathroom facilities. "Love your neighbor" prickles with a new meaning. People need the church's help in adjusting to such close human relationships. Getting along together and appreciation of each other can be learned in actual life situations. This is Christian education.

Finally, there is the deepest thing of all in Christian work: *service to persons as persons in their real needs*. Loneliness is a common attitude in crowded war emergency areas. Individuals who feel shy even with the family upstairs, soon begin to crawl into their shells. This breeds fear and suspicion. To create in people a sense of belonging or of security is again an educational opportunity.

In some places the simple technique of getting neighborhood groups of mothers acquainted has changed the whole attitude. Some of these groups have organized and carried on a program of discussions and study on parent-child relationships, the Christian home, or a program of service projects. And through the group individual needs are met.

In these respects, then, what we have done and learned thus far in meeting a situation that in more ways than one dropped on us from the sky is a foregleam of what we are yet to do in serving the industrial millions on the move.

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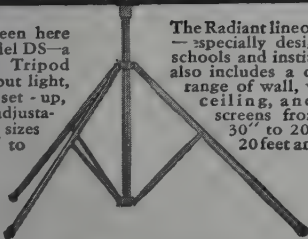
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New Books

The Bible and the Common Reader

By Mary Ellen Chase. New York, Macmillan Company, 1944. 316 p. \$2.50.

Miss Chase puts a glow into everything she writes and, being a great lover of the Bible, she has no trouble in doing it here. She says that in many years of teaching English literature at Smith College no literary adventure has brought her the joy that the Bible has afforded. She modestly claims that the devotion for the Bible gained by all her students is due to it and not to her; one suspects that humility has been overdone in this case.

But she does bring the Bible alive, as she does a Maine coast in *Windswept*. Even a reviewer had to look up the little song to the well in Numbers as she brought it to life from the many enumerations of that book. The nature of the Bible as literature and drama, and the history of the various versions are well told. She stoutly defends the King James and does not find much to say, from the viewpoint of necessity or literary taste, for the various versions in modern speech. A bird's-eye view of the history of the Hebrew people and of their characteristics is also included in her introductory material.

Then she launches into a historical, biographical and literary presentation of the books of the Old Testament for well over half her book. Here she is at her best. This story, its drama and tragedy, its high and low lights, its human qualities and its sense of religion and destiny, is spread before "the common reader" of whom there should be many. The New Testament is handled in the same way, but in much less space because there is less material.

This book deals with the Bible and not with theologies based upon it. The generally accepted results of historical and literary studies are accepted as a working base but are not argued for. J, E, and other documents appear only long enough to take a bow and not enough to bother anyone.

P. R. H.

A Study of Young Children

By Ruth Strang. New York, Nashville, Abingdon-Cokesbury Press, 1944. 160 p. \$.60.

While a book of only one hundred sixty pages, *A Study of Young Children* is packed full of general information and specific illustration of what is involved in teaching younger children. As a leadership education text, it is focused at the level of the teacher, but combines in very interesting fashion many of the findings not only of the educator, but of the psychologist and the parent as well.

Dr. Strang first addresses herself to characteristic various age groups. That is, of the one- and two-year old, two-and-one-half to three-year old, and the four- and five-year old children. This is basic for any adequate teaching procedure, but she emphasizes the fact that children are individuals primarily and consequently are different. She illus-

trates these facts from very practical experiences. Very wisely she has included a bit of the parental relationship and also of community influences which every teacher needs to keep in mind as she faces a Sunday school class. There are some suggestions as to teaching procedures, but this is of minor importance in terms of the purpose of the total book.

There are some excellent bibliographies for the teacher, a splendid book list for children and also some very helpful suggestions at the point of play materials, and phonograph records that could be used with such groups.

There is less reference in this book to religious experiences and influences than one might think desirable in a leadership course in a religious school. On the whole, however, this book does a very good job of presenting a picture of what younger children are, how they can learn, and what we as teachers should know to be able to fit our religious program to their needs and interests.

C. C.

A Design for General Education

Edited by Dorothy Leemon McGrath. Washington, American Council on Education Studies, 1944. 186 p. \$1.25.

In 1943 representatives of the Army and Navy came to the American Council on Education with a request for a plan for the general education of men in the armed forces. This book is the result, a book which will be of great interest to civilian educational institutions. The "customer" is a student somewhere between a high school junior and a college sophomore. Many *Journal* readers will be interested in the ten *Objectives of General Education*, page 31 ff, especially *Philosophy and Religion: The Meaning and Value of Life*.

G. E. K.

The Genius of Public Worship

By Charles H. Heimsath. New York, Charles Scribner's Sons, 1944. 204 p. \$2.50.

Picturing worship as a public festival, this author has out of reading and experience written an interesting and helpful book on corporate worship. When the "ceremonial character" of worship is fully grasped, we will stop trying to make the public service carry the full load of religion. "Christians come up to their worship with little or nothing to celebrate of privately gained Christian experience."

This author prefers what is called Isaiah's classic design—vision of God, confession, renewal and dedication—to the more modern and bookish interpretation of worship, and points out that some modern interpretations of worship are too sophisticated for the common man.

A number of the chapters of the book deal with interpretation of worship as experienced through a rather wide visitation of churches. These chapters are interestingly written and give evidence of insight into the development of the worship patterns of the various communions.

Pastors of the evangelical tradition will do well to consider carefully Chapter XVIII on "The Christian Year and the Christian Gospel." The author makes a good case for a wise use of the Christian year.

The writer in his consideration of divine worship is inclined to exalt the priestly at the expense of the prophetic tradition, in the belief that the supporters of the social Gospel have misinterpreted the true place and purpose of worship.

Unfortunately, he tends to set divine worship and religious education against each other and, in so doing, misinterprets the place of religious education in the church. This is the weakest section of the book and one is again inclined to ask, "When will religious leaders learn to work together to accomplish the will of God?" Nevertheless, there is much to commend this book and leaders of worship will find it stimulating.

I. K. B.

Lands Away

By Earl Marlatt. New York, Nashville, Abingdon-Cokesbury Press. 1944. 179 p. \$1.50.

This is a good book for tired people. The much traveled Dr. Marlatt is thoroughly convinced that though civilization may seem to be groping in a rather murky twilight, truth will win; that a light is shining through the darkness; that spiritual values are the only true values; and that the stars still sing. He scatters quotations from well remembered books and poems with a lavish hand to prove his point.

The author terms his work "a voyage out of the night" during which one finds "the eternal in the contemporary" and "the sublime beyond the sordid." His own description would be hard to improve.

M. C.

Behold the Man

Edited by Ralph L. Woods. New York, Macmillan Company, 1944. 565 p. \$3.00.

This book is an anthology of what outstanding men and women of the past and present have written and said about Jesus Christ. The author has endeavored to use only passages which are interesting and which are not controversial. The book was compiled for both Catholics and Protestants.

The quotations are organized under the following major section titles: Man, God, Teacher, Redeemer, Leader, Messiah, Reformer, Prophet. Each passage may be thought of as an answer to the question: "What Think Ye of Christ?"

This book should be helpful for "bit by bit" reading by men and women and also as a resource book of quotations and stimulating thoughts for pastors.

M. L. P.

Christian Emphasis in Y.M.C.A. Program

By Paul M. Limbert. New York, Association Press, 1944. 147 p. \$1.50.

Every religious institution is exposed to the danger of forgetting the high religious

impulses which originally founded it. Other responsibilities and activities, all good in themselves, are assumed, with the result that the religious mission once clear becomes obscured. Asking the question "How Christian is the Y.M.C.A.?" a process of inquiry was set in motion which resulted in Dr. Limbert's suggestive book. The conclusion is that Y.M.C.A.s are probably doing more than is popularly supposed to make the challenge of the Christian life inescapable. But by the same token they are probably doing less than they might do. There are many suggestions here valuable especially for church school leaders of young people.

G. E. K.

Between Heaven and Earth

By Franz Werfel. New York, Philosophical Library, 1944. 252 p. \$3.00.

In this collection of essays and aphorisms, Franz Werfel presents his personal religious faith. There is no sunny optimism here. No Robert Browning calls with gusto; "Grow old along with me." Rather we have the thoughtful credo of a man impressed by the cruelty and savagery of our day, yet one who refuses to accept the easy paths of naturalism. Wasn't it Principal Jacks who said that religion "gives a man power to grasp life's nettle"? Well, for Franz Werfel, life is even worse than a nettle. It is actively malevolent. Yet there is a kind of solemn joy in experiencing such pain. You will find in this book much that is spiritually suggestive, much that is ponderous and obtrusive, some, even, that is exasperating.

G. E. K.

Sectarian Welfare Federation Among Protestants

By Leonard Albert Stidley. New York, Association Press, 1944. 159 p. \$2.00.

The place of Protestant welfare agencies in cities and their relation to each other, and to other such agencies, secular and religious, has been a center of tension for some time. This book gathers up these problems around the question of the distinctive function of Protestant welfare federation. The study centers around the Protestant Welfare Agencies of New York City and presents conclusions and suggestions for all concerned with this problem.

Additional Books Received

*ACCORDING TO PAUL. By Harris Franklin Rall. New York, Charles Scribner's Sons, 1944. 272 p. \$2.75.

*AS THE DAY BEGINS. By Elizabeth McE. Shields. Richmond, Virginia, John Knox Press, 1944. app. 375 p. \$2.00.

BEST SERMONS—1944 SELECTION. By Paul G. Butler. New York 1, Ziff-Davis Publishing Company, 1944. 362 p. \$3.00. A selection of sermons by Catholic, Jewish and Protestant preachers in 1943 and 1944 selected with the help of representative leaders of the three faiths.

BROTHERHOOD THROUGH RELIGION, By Paul N. Elbin. Philadelphia, Dorrance & Company, 1944. 153 p. \$1.75. A series of inspirational chapters on some of the themes of brotherhood such as love, God, religion, race problems, and others. They are written in popular style and well sprinkled with homiletical illustrations.

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By Ernest R. Groves. New York, The Mac-
millan Company, 1944. 138 p. \$1.75.

CONSIDER THE CALENDAR. By Bhola D.
Panth. New York, Bureau of Publications,
Teachers College, Columbia University, 1944.
138 p. \$1.25.

EXPOSED. By A. B. Ost. New York, Axel
B. Ost, 1944. 186 p. \$75.

THE GIST OF THE LESSON—1945. By R. A.
Torrey. New York 10, Fleming H. Revell
Company, 158 p. \$40. A concise exposition
of the International Sunday School Lessons
for the year 1945.

*KEEPING YOUR CHURCH INFORMED. By W.
Austin Brodie. New York, Fleming H.
Revell Company, 1944. 125 p. \$1.50.

*KNOW YOUR HYMNS? By Frederick Hall.
Boston, W. A. Wilde Company, 1944. 140
p. \$1.00.

THE LITTLE JETTS NEW TESTAMENT. By
Wade C. Smith. Boston, W. A. Wilde Com-
pany, 1944. 232 p. \$1.50. A collection of
the drawings used in the *Sunday School
Times* for some years to illustrate the Sun-
day School lessons. The text of the New
Testament is selected and arranged beside
the drawings.

PELOUBET'S SELECT NOTES on the Inter-
national Bible Lessons for Christian Teach-
ing. Uniform Series 1945. The Gospel of
Matthew. The Unfolding Drama of Bible
History, Studies in Genesis, The Christian
and His Relationships. Boston, W. A. Wilde
Company. 443 p. \$2.00.

TAKE HEART. By Ernest G. Hoff. Elgin,
Illinois, The Elgin Press, 1944. 95 p. \$2.00.
The author has combined a hobby of photog-
raphy with his homiletical gifts on the basis
of a picture and a moral or spiritual preach-
ment to accompany it on each page.

TARBELL'S TEACHERS' GUIDE, 1945. By
Martha Tarbell. Improved Uniform Course.
New York, Fleming H. Revell Company, 416
p. \$2.25.

WANLESS OF INDIA—Lancet of the Lord.
By Lillian Emery Wanless. Boston, W. A.
Wilde Company, 1944. 366 p. \$3.00. The
story of a medical missionary who did a
notable work in India. He was born in
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What's Happening

Roy G. Ross

After the War—What?

WHAT can be done after the war to restore Christian education programs in Europe and Asia? The Administrative Committee of the World's Sunday School Association has been facing this question for some time. Recently its Committee on Postwar Service adopted a far-sighted program to be put into effect as soon as possible after the close of the war. Readers of the *Journal*, I am sure, would want me, as a member of the Administrative Committee, to share those plans with them so that they can be ready to take an intelligent and generous share in them.

The Association is aware of the tragic conditions facing Christian education in many parts of the world. In twenty-three war-torn countries of Europe and Asia, Christian education has been seriously disrupted. Restoration of Christian teaching is not something which can await a convenient day in the easier future, but must be done as soon as possible.

The task of the World's Association in meeting this need is to help in re-establishing its member units, the national, interdenominational agencies. The situation in many countries is as it would be if our own International Council of Religious Education and its member boards and councils had largely or wholly ceased to function—the staff having been drawn into war work and the offices having been occupied by the enemy. Where would we get the essential help of all our member agencies as well as that which the Council gives in lesson outlines, plans for leadership education and a wide variety of other services?

The Association lists four major essentials in the task of restoration:

1. Necessary immediate steps to discover the exact nature and extent at destruction.
2. Restoration to national, interdenominational service of qualified persons whose former experience must not be lost. Some of the former secretaries and their families will be completely without funds and even without homes. After World War I, one such secretary and his family were found living in a cave!
3. Immediate training of new leaders to replace casualties of the War and to fill gaps created by the partial or complete disruption of training during the War. The secretary in Finland was killed during the first phase of the Russo-Finnish War.
4. Restoration of the preparation and publication of lesson materials.

It is estimated that a *minimum* of \$321,250 will be needed for these tasks during the first five postwar years, and ten times that amount would leave many calls unanswered. Additional help is required to strengthen Christian education in Latin America, Africa, and the islands of the sea. For further information about the plans of the Association, write to the World's Sunday School Association, 156 Fifth Avenue, New York 10, N. Y.



Staff Members, International Council of Religious Education

THE STAFF of the Council is now the largest in its history. At the request of the official body a year ago, a photograph was taken of the staff on the one occasion during the year when all Chicago members were present at the same time. This is shown above. The names are as follows:

Standing, left to right: ISAAC K. BECKES, Director of Young People's Work; HERMAN J. SWEET, Director of Leadership Education and Church School Administration; HELEN SPAULDING, Associate Director of Young People's Work; JOHN B. KETCHAM, Director of Field Administration; MARY ALICE JONES, Director of Children's Work, Special Lesson Studies, and Vacation Religious Education; PHILIP C. LANDERS, Director of Public Relations and Laymen's Crusade for Christian Education; RUTH ELIZABETH MURPHY, Associate Director of Vacation Religious Educa-

tion and of Service in Emergency Areas; ERWIN L. SHAVER, Director of Weekday Religious Education; HELEN F. KINDT, Office Manager and Business Assistant to the General Secretary.

Seated, left to right around the table: MARY LEIGH PALMER, Editor of Program Resources and Associate Director of Visual Education; HARRY C. MUNRO, Director of Adult Work and of the United Christian Education Advance; CAROLINE COLE, Assistant Director of Children's Work; GERALD E. KNOFF, Director of Educational Program; ROY G. ROSS, General Secretary; MRS. ORVILLE M. SMITH, Administrative Assistant to the General Secretary; LILLIAN WILLIAMS, Managing Editor, and P. R. HAYWARD, Editor, *International Journal of Religious Education*.

The hearts and minds of their children and youth, many of them torn loose by the war from the age-old moorings, must be captured by the call of Jesus Christ and his Church. Hope has been faint sometimes in recent years. But the World's Sunday School Association believes that the crisis through which the world is passing can issue in such a concern in the souls of Christians everywhere, and in such a concentration of energy, that even within our time we shall see greater advances than we now dare to dream. The present interruptions in the enterprises of Christian education can be balanced by an upsurge of new effort which is infused with that irresistible spiritual power that God gives to men when, in the midst of trial, they draw close to Him. These spiritual undergirdings through Christian education are the first essentials in answering the question—*after the war—what?*

Women to Observe World Day of Prayer

NEW YORK, N.Y. The theme for the annual World Day of Prayer, observed this year on February 16, is "That we should show forth the praises of Him who called you out of darkness into his marvelous light." Since 1887, when Presbyterian women met together to pray for national missions, the day's observance has grown in ecumenicity to include fifty-one countries and 10,000 communities in the United States. The theme for this year was chosen by the British Committee. Contributions given on this day will go to the support of mission work in colleges in the Orient, literature for new readers, transient migrants and sharecroppers in the United States, and American Indians. Program materials are available from denominational headquarters.

Councils in Action

INDIANAPOLIS, Ind. The Indianapolis Church Federation has taken a significant forward step in broadening and strengthening its work among the laymen of the city. In the past the laymen have been brought together only occasionally under the auspices of the Federation, but it was desired to bring about a more permanent organization. The Federation therefore asked Mr. Thomas H. West, chairman of the Lay Advisory Section of the International Council of Religious Education, to spend a Sunday here. Mr. West met with a committee of laymen at lunch and in the afternoon addressed a meeting of delegates from the churches of Indianapolis. He explained how a lay group could function as a public opinion body, upholding the Christian ethic in the life of the city. In the morning Mr. West addressed a Sunday school at 9:30 and at 10:30 preached at the Central Avenue Church on the topic, "Laymen—a Task Force." As a result the Church Laymen's Committee of the Church Federation will incorporate a number of Mr. West's proposals in its program. Dr. Howard T. Baumgartel is executive secretary of the Federation.

DURHAM, N. C. The North Carolina Council of Churches reports the growth of teaching of the Bible in public schools. In 1936 six communities made some provision for weekday religious education in the public schools. Bible courses are now being offered in more than one hundred communities. The number of students has grown from 816 in 1937 to over 22,000 during the past school year. The work is fully accepted by the State Department for college entrances, and the salaries and schedules of the teachers are on a par with those of teachers of other subjects with like training and experience.

The State Federation of Women's Clubs, through Mrs. J. M. HOBGOOD, Chairman of the Federation's Committee, has offered financial assistance to teachers and those preparing to teach in the weekday program in North Carolina. Through the Sallie Southall Cotton Loan Fund, ten scholarships of \$100, each will be available for those who meet the requirements. In addition, teachers may apply for loans up to \$150. for the first collegiate year and \$200. for each of three succeeding years.

BURLINGTON, Vt. The Vermont Council of Churches has been experimenting with re-aligning county council lines. Two large counties, Essex and Grand Isle, which have been without county councils for some time, have been divided, and because of geographical and travel necessities are working with adjoining counties. Windsor County has reorganized and become the Black River County Council of Churches which, by mutual agreement, includes Bellows Falls-Westminster area, which has become a district within the local council. Bennington County has divided into two sections—one council centering in Bennington City and one centering around Manchester.

COLUMBUS, Ohio. Programs of weekday religious education have been expanded to include the third and fourth grades at Marion, Bryan, and in the Bettsville and Old Fort school districts. Miss LYDIA E. EBEL, Miss LAURA M. REA, and Miss MARTHA COCANOWER have been added to the weekday teaching staff.

PHILADELPHIA, Pa. The Pennsylvania Council of Christian Education announces the appointment of the REV. NORMAN G. WEBSTER of Worthington, Pennsylvania as its director of young people's work. Mr. Webster is a graduate of Iowa Wesleyan College and of Garrett Divinity School and has the Master of Education degree from the University of Pittsburgh. He has already undertaken this new work.

LANSING, Mich. The sixth annual Michigan Pastors' Conference was held January 22-24 at Ann Arbor, under the joint sponsorship of the Michigan Council of Churches and the Extension Department of the University of Michigan. A series of four discussion conferences dealt with the ongoing program of the local church. Four addresses were given by Dr. Henry Pitney Van Dusen. An evening symposium considered "What would constitute a Christian settlement with defeated countries?"

ALBANY, N. Y. The New York State Council of Churches reports the organizing of four new councils. The city of Yonkers has developed a Federation of Churches. MR. HORACE F. SHEPHERD is the executive secretary of the council. It has recently held a very successful School of Religion.

In Chenango County the County Ministers' Association has taken steps toward the re-establishment of a county council of churches under the leadership of REV. G. EDGAR WOLFE of Norwich Congregational Church and REV. PHILIP C. PEARSON, Missioner of the Episcopal Church. A project of weekday religious education and leadership education is being developed.

The Tioga County Council of Churches, of which REV. THEODORE L. CONKLIN is president, is trying to engage two full-time directors of weekday religious education and vacation church school work to work throughout the county.

The Fulton Council of Churches was organized in the city of Fulton, with REV. WEBSTER MELCHER, President. The council is cooperating with the Kiwanis Club in the opening of a youth center.

PORTLAND, Maine. The Greater Portland Council of Churches reports that its "Upper Room" headquarters for a wartime Christian ministry to service men and women, new residents, veterans, and older young people, has served more than 2300 persons in the last four months. Of this number nearly half have been service men and women, new residents, and veterans coming from 34 different states and five overseas countries. Over 500 young people of college age from churches in the community, together with service men and women, have attended the Sunday evening fellowship services.

BUFFALO, N. Y. The REV. RALPH M. CARMICHAEL, minister of the Lebanon Presbyterian Church of Buffalo, will become the permanent director of the Christian Education Department of the Council of Churches of Buffalo and Erie County, January 1, 1945.

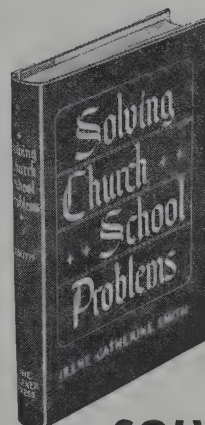
Mr. Carmichael holds a B. Eng. degree from McGill University, Montreal, and a B.D. degree from Union Theological Seminary, New York City. While in Seminary he worked in the Madison Avenue Presbyterian Church, under the direction of Miss Hulda Niebuhr. In Buffalo he has been the advisor of the young people for the Presbytery of Buffalo-Niagara, and co-advisor to the young adults section of the Council of Churches. He helped establish weekday religious education work in Buffalo and taught in its classes.

MRS. PEARL VILHAUER GODTFRING has been the acting director of the Department of Christian Education since November, 1943.

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"Victorious Living" Signed by Stations

CHICAGO, Ill. Opening over more than 25 local stations in 13 states, ranging from small 100 watt units to four carrying 50,000 watts, "Victorious Living," a five-minute dramatic broadcast of factual religious experiences of everyday people, was launched January 2. Community after community is being signed up, and it is hoped that by the end of 1945 as many as 200 broadcasting stations across the United States will be "airing" the program. It is possible that this program may also be carried in many provinces of Canada through the cooperation of the Religious Education Council of Canada.

Presented six days a week for 39 weeks, the program is sponsored by the International Council of Religious Education and its member denominations, in cooperation with local, state and city councils of churches and religious education, as well as local ministerial associations.

Among stations opening as of January 2, are the following:

WJPF	Herrin, Illinois
WTAX	Springfield, Illinois
WKBB	Dubuque, Iowa
KWBW	Hutchinson, Kansas
KANS	Wichita, Kansas
WLLH	Lowell, Massachusetts
WTAG	Worcester, Massachusetts
WBCM	Bay City, Michigan
WFDF	Flint, Michigan
KWOS	Jefferson City, Missouri
WFEA	Manchester, New Hampshire
WGY	Schenectady, New York
WHIO	Dayton, Ohio
KADA	Ada, Oklahoma
KCRC	Enid, Oklahoma
KOMA	Oklahoma City, Oklahoma
WBBZ	Ponca City, Oklahoma
KVOO	Tulsa, Oklahoma
WPRO	Providence, Rhode Island
WGBI	Scranton, Pennsylvania
WARM	Scranton, Pennsylvania
WFAA	Dallas, Texas
KGKO	Fort Worth, Texas
WRVA	Richmond, Virginia

Additional stations beginning January 15 include:

WAPI	Birmingham, Alabama
WSOY	Decatur, Illinois
WHBF	Rock Island, Illinois
KSO	Des Moines, Iowa
WTCM	Traverse City, Michigan
WSAM	Saginaw, Michigan
WIBM	Jackson, Michigan
CKLW	Detroit, Michigan
WLOK	Lima, Ohio
WMAN	Mansfield, Ohio
WBNS	Columbus, Ohio
Beginning as of January 22:	
KWOC	Poplar Bluff, Missouri
Beginning as of January 29:	
KLX	Oakland, California
WAKR	Akron, Ohio
WICA	Ashtabula, Ohio
Beginning as of February 5:	
KGLO	Mason City, Iowa
KGNO	Dodge City, Kansas
KRRV	Sherman, Texas

Each week new stations are being added from every part of the nation. Readers of the *Journal* should consult their local councils of churches as to the time "Victorious Living" will be aired in their community.

Denominational News

PHILADELPHIA, Pa. DR. CHARLES P. WILES, for many years the editor of *The Parish School*, the religious education magazine of the Parish Church School Board of the United Lutheran Church, died recently. Dr. Wiles was born in Frederick County, Maryland. His higher education was at Millersville Teachers' College and Gettysburg Theological Seminary. He served three pastorates and then spent the rest of his life in the field of parish education through the church's general boards.

INDIANAPOLIS, Ind. The Department of Religious Education of The United Christian Missionary Society, (Disciples of Christ), announces the following changes in personnel:

MR. J. D. MONTGOMERY has been called as director of adult work, ad interim, succeeding Mr. Wilbur C. Parry who resigned last year. Mr. Montgomery is a former missionary to Puerto Rico and to Buenos Aires, Argentina, serving eighteen years in the latter field on the faculty of American Junior College, Colegio Ward, and Union Theological Seminary, and as pastor of Colegiales Christian Church. On leave of absence now, he served last year as director of adult conferences for Disciples of Christ, and during the fall gave assistance to Mexican Christian Churches in Texas.

Coming Events

(Meetings of Interest to Leaders in Religious Education)

FEBRUARY

- 2 Youth Mass Meeting, sponsored by the Southern California United Christian Youth Fellowship
- 4 Massachusetts Area Conference on "Commitment to the Christian Life," Lowell
- 4-8 Annual Meeting, Oregon Council of Churches and Oregon State-wide Training School for Pastors on Visitation Evangelism
- 5-10 Meeting of official groups, International Council of Religious Education, Chicago. (Not including Council or Sections)
- 6-7 Conference on Evangelism for Eastern California and Western Nevada, Reno, Nevada
- 11 Race Relations Sunday
- 11 Massachusetts Area Conference on "Commitment to the Christian Life," Worcester
- 16 World Day of Prayer
- 18-25 Brotherhood Week
- 20-22 Religious Education Field Council, Presbyterian Church in U. S., Richmond, Virginia
- 23-27 Annual Staff Conference, Presbyterian Church in the U. S., Richmond
- 27 Massachusetts Area Conference on "Commitment to the Christian Life," Boston

MARCH

- 5 Annual Meeting, Northern California Council of Churches (including Western Nevada), Berkeley
- 6-8 Convention, Missouri Council of Churches Jefferson City

MR. RAYMOND BALDWIN of Topeka, Kansas, has been asked to serve as acting national director of young people's work, beginning about January 1 and continuing until a permanent youth director is chosen. He will have specific responsibility for intermediate camps and young people's conferences this summer, and continue to give half-time in Kansas as director of religious education for Disciples of Christ.

MR. CHARLES MARION ROSS, who has been serving as acting director of youth work, has been appointed the national Director of Educational Administration. Mr. Ross was formerly religious education director for Texas for Disciples of Christ.

MISS GENEFREDE HARRIS, who for ten years has served as director of religious education for Disciples of Christ in the Northern Area, which comprises five states, will begin a new relationship on February 1, 1945, as half-time director of religious education in First Christian Church, Beatrice, Nebraska, and half-time director of religious education for the state of Nebraska, with headquarters in Beatrice. The Northern Area is being divided into three smaller units.

MR. KENNETH HOLST, who has given enthusiastic leadership to the work of religious education in the South Pacific Area for Disciples of Christ for a little more than two years, has resigned as of January 1, to become affiliated with Cathedral Films, a company making religious motion pictures.

Migrant Workers Served by State Council

HARTFORD, Conn. This year for the first time there are about 650 Jamaicans working on Connecticut tobacco farms. These men are located in nine different living centers. The Connecticut Council of Churches, with the active cooperation of the Connecticut Shade Tobacco Growers Agricultural Association, has employed the Rev. Reverdy C. Ransom, III as minister to Jamaican workers. He conducts a program of weekly religious services and of counseling for the workers.

This program is a follow-up of the summer activities for 2100 Jamaican workers, 650 southern Negroes and 33 southern whites employed on the tobacco farms. The summer program, which includes recreation, music, movies, religion and discussion groups, is designed as a venture in character education and in the development of a community spirit. It has met with a fine response from the workers.

Death of Mr. Chapin

CHICAGO, Ill. Word has just come to the office of the International Council of the death on January 5 of Mr. S. B. CHAPIN of Pinehurst, North Carolina and Lake Geneva, Wisconsin. Because of Mr. Chapin's years of active service in the cause of Christian education, a full statement regarding him will appear in the March issue.

Current Feature Films

These estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

And Now Tomorrow (Par.) Susan Hayward, Alan Ladd, Loretta Young) *Drama* Deafness conquers proud, wealthy girl until doctor from wrong side of tracks cures and marries her. . . . Since social significance of novel on which film is based has been abandoned in favor of romance, motivation is lost and girl's problem seems much ado about nothing, while performances, although skilled and set in excellent background, are hardly believable. As romance, *pleasantly sentimental*. M, Y

Berlin Beachhead (War.) *Short*, in technicolor, produced in cooperation with Coast Guard, showing details of landings in France and preparations therefor, told in illustration of account written by chaplain. . . . A vivid documentary, most of it apparently shot on the scene, giving unforgettable picture of what the actual invasion involved. M, Y

Bluebeard (Producers) Nils Asther, John Carradine, Jean Parker) *Melodrama*. Tale of mad artist in 19th century Paris who strangles model after model until finally apprehended. . . . Effective atmosphere, performances for purpose of morbid plot. *Anything but pleasant fare*. M, Y

Brazil (Rep.) *Musical*, with story about U. S. authoress' search for local color in Brazil, aided by native composer posing as guide. . . . Not in technicolor, and abstaining from condescension that has marred certain efforts in Latin American settings by more affluent producers. *Entertaining*. M, Y

The Canterville Ghost (MGM) Chas. Laughton, Margaret O'Brien, Robert Young. *Comedy*. Ghost, condemned since 1603 to haunt British castle until one of family proves himself not a coward, is released by exploits of American private and 6-year-old present owner of estate. . . . A different ghost story, accepting presence of ghost as fact, done with touch of fantasy. M, Y

Carolina Blues (Col.) Kay Kyser and band, Victor Moore. *Comedy* centering around Kyser's efforts to inveigle his band to his home town in North Carolina so they can promote enough bond sales to have a cruiser named in town's honor. . . . Most of footage is simply pictures of a band playing; as such, film becomes very tedious, except for Kyser fans. M, Y

The Climax (Univ.) Turhan Bey, Susanna Foster, Boris Karloff. *Melodrama*, with operatic interludes, about mad doctor who plots revenge on young singer whose voice resembles that of star he murdered long before. . . . Singing portions effective, but fantastic plot far-fetched, *overdone*. M

Devil Boats (War.) *Short*, in technicolor, made in cooperation with Navy, showing training for service in small Patrol Torpedo boats and performances of the boats and crews in Pacific action. . . . *Interesting*, but less convincing and impressive than many similar documentaries because the battle shots are so obviously staged. M, Y

The End of the Road (Rep.) Edward Norris, June Storey. *Melodrama*. Detective story writer, believing accused murderer innocent, sets up incidents which trap one he suspects is really guilty. . . . Cheaply made, amateurish, but more convincing psychologically than many more polished efforts. *Fairly ingenious*. M, Y

Enter Arsene Lupin (Univ.) Chas. Korvin, Ella Raines. *Melodrama*. Notorious French thief sacrifices chance for escape to rescue a lovely lady from relatives on murder bent. . . . A contrived plot smoothly done to provide fair entertainment as thriller. The thief is made most personable despite Hays-office-induced imprisonment at end. M

Frenchman's Creek (Par.) Arturo de Cordova, Joan Fontaine, Cecil Kellaway. *Melodrama*. 17th century baroness steals away from humdrum life to join forays with pirate lurking near Cornish coast, returns in end to convention. . . . A swashbuckling, stiffly done tale, extravagantly set and costumed to fit the traditional picture of the time. *Escapist romance* with scant relation to reality. M, Y

The Great Mike (Producers) Stuart Erwin, Robert Heim. *Drama*. A boy and his two loves—his dog and his horse—and how the dog dies protecting the horse from crooked race track operators. . . . A simple story, good humored, undistinguished but *ingratiating* for M, Y, C

The Great Mr. Handel (General Films—British) Elizabeth Allan, Wilfred Lawson. *Drama*. The composer's period in England, his rejection by the public, and the mental

stress that resulted in final acclaim for his *Messiah*, with the performance of parts of which the film ends. . . . A slow-moving film, suited to its nature, somewhat impaired by technicolor which has been added. Performances are excellent, and the music with which it is accompanied is enough to make the film *definitely worth seeing*. M, Y, C

Irish Eyes Are Smiling (Fox) June Haver, Dick Haynes, Monte Woolley. *Musical*. Songs by Ernest Ball set in fictionalized account of composer's career. . . . Elaborately set, in technicolor, this is good enough of its type—the *sentimentalized, routine* backstage film in which this company frequently indulges. *Pleasant, tuneful*—but by no means outstanding. M, Y

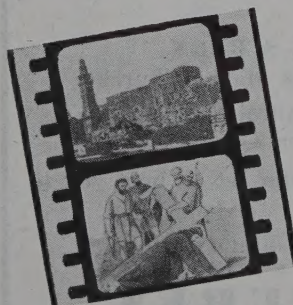
Lost in a Harem (MGM) Bud Abbott, Lou Costello. *Farce*. Comedians hypnotized by potentate and made to do his bidding before they set things right for their beautiful companion and the lawful ruler. . . . Mainly *dull*, since chances for comedy are for most part lost in stress on elaborate settings, fantastic display. M, Y

My Gal Loves Music (Univ.) Bob Crosby and band, Betty Kean, Grace Macdonald. *Farce*. Patent medicine fakir outdoes vitamin corporation by entering protégée disguised as 12-year-old in radio contest. . . . Spontaneous enough, *very innocuous*, but based on unethical premise. M, Y, C


My Pal Wolfe (RKO) Jill Esmond, Sharyn Moffett, Una O'Connor. *Drama*. Neglected child becomes attached to stray police dog, takes matters in own hands when he proves to be army property. . . . Despite naive characterizations and situations, warm hearted and *engaging*. M, Y, C

Thirty Seconds Over Tokyo (MGM) Van Johnson, Phyllis Thaxter, Spencer Tracy, Robert Walker. *Drama* based on factual account of first Tokyo raid as told in book by one of the pilots, including rescue by Chinese in Japan-held areas. . . . After over-sentimental preliminaries, this becomes a revealing use of film medium to set down in *memorable terms* experiences of men under stress of an event already known to the audience, with minimum of overstatement, sense of reality. M, Y

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The V-I (British Crown Film Unit) Documentary showing extent, examples of damage done by V-I bombs to Britain's cities, people, morale. . . . Accompanied by dramatic commentary, this is a good example of effectiveness of vivid documentary method. **M, Y**

The Very Thought of You (War.) Dane Clark, Dennis Morgan, Eleanor Parker. Drama. Daughter in irritating home situation enters hasty marriage with soldier on furlough; time proves rightness of her course. . . . Some of the domestic situations are portrayed with an insight that gives them unusual reality, but story as a whole oversimplifies the problem it sets up, attempts more than it can easily handle. **M, Y**

When the Lights Go on Again (Producers) Jimmy Lydon, Regis Toomey. Drama. Flashbacks tell early career of shell shocked marine as chance-met reporter helps family rehabilitate him. . . . An awkwardly made film that is well meaning but unable to cope with the problem, is built on current sentimental platitudes. **M, Y**

The Woman in the Window (International) Joan Bennett, Raymond Massey, Edward G. Robinson. Melodrama. Unavoidable murder by staid professor leads to agonized hours as clues are successively uncovered by lawyer-friend. . . . Extremely vivid in picturing the suffering of murderer after the crime, but anticlimactic ending somehow spoils cumulative suspense. **M**

Film for Church Use

Recommendations by the Committee on Visual Education of the International Council of Religious Education.

The following materials are available through the denominational book stores, members of the Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

Man of Faith. 20 min. 16mm. Sound. \$6.00

A new Cathedral Films production dramatizing the incident described in Mark 2:1-12 in which a sick man was let down through the roof to be healed by Jesus. In the film the man is Darius, a youth of Tiberias who was well to do, highly esteemed by all and engaged to a charming and wealthy young woman. He happens to be present just after the woman who touched Jesus's robe was made well. Darius believes that Jesus is the Messiah and is strongly attracted to him. He sells his property and explains to his fiancée that he must go to Capernaum and wait for Jesus so that he may become a follower. While waiting in Capernaum for Jesus, Darius begins to practice his new found faith by working among the poor. Through this service he wins the love of old and young in Capernaum.

When Jesus comes to Capernaum, Darius cannot go to him because of an accident which has hurt his back. Friends take him to Jesus and because of the crowd let him down through the roof. The film shows Jesus restoring him to health. In the biblical story the man is said to have suffered from palsy; it is thought that this might have been caused by an accident to his back.

Darius's fiancée cannot at first understand how Darius can continue to postpone their marriage. As she hears the words of Jesus and sees him heal Darius she realizes the power that he has over men and becomes his follower herself.

The film has value in making more real the influence that Jesus had over the people of his time and of what it meant to a young man to "follow Jesus." A number of passages from the Sermon on the Mount are quoted by Jesus, including the Beatitudes. The use of the film will probably raise problems of "faith healing." People with various views will interpret this differently. If handled well in view of modern science, surgery, psychiatry and our limited understanding of spiritual powers available, it should have definite value.

The costumes, customs and scenery are excellent so that groups interested in dramatizing biblical stories will find the film helpful.

If the picture is to be followed by study of costuming or by free discussion some junior groups may find it helpful. It is especially suggested, however, for intermediates preparing for church memberships and for other intermediate and all older groups.

Content: Good; Technical Quality: Excellent

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Bertram Willoughby Pictures, Inc., 1600 Broadway, New York

In Four Words

(Continued from page 20)

lights candles choir sings as before. The last SCOUT from L. now comes to light his taper-lighter and returns to position)

FIRST YOUNG MAN:

"For those we love within the veil,¹
Who once were comrades of our way,
We thank thee, Lord, for they have won
To cloudless day.

SECOND YOUNG MAN:

"Free from the fret of mortal years,
And knowing now thy perfect will,
With quickened sense and heightened joy,
They serve thee still.

FIRST YOUNG MAN:

"Nor know to what high purpose thou
Dost yet employ their ripened powers,
Nor how at thy behest they touch
This life of ours."

YOUNG WOMAN: As we light the last candles let us make a pledge that we will follow the Shining Light wherever it leads. Let us pledge ourselves faithfully to our homes, our church, our school, our community and our country. Let us promise to those who some day will return that we will keep the candles burning until they come back. To those who will not return we promise to carry their candles, too, that their Light may shine bravely with ours, symbols of Life Everlasting.

(As SCOUT lights the last candles the "Amen Response" swells and dies. The organ is silent. SCOUTS, YOUNG MEN and YOUNG WOMAN remain in position)

SECOND YOUNG MAN: (With almost martial dignity) The Lord is my light and my salvation. Whom shall I fear?

FIRST YOUNG MAN: Though an host should encamp against me, of whom should I be afraid? *

SECOND YOUNG MAN: The Lord is the strength of my life. My heart shall not fear.

(The organ peals forth the prelude to the anthem "The Lord is My Light,"² or other suitable selection)

(When the choir begins singing EDDIE leans forward with interest. He appears to want to join in the singing but shrinks back afraid and alone. DR. BENTON smiles encouragingly at him.

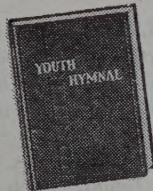
(From among the singers in the choir the figure of PETER emerges. No one notices him in any way. He walks down the chancel steps and stands by the pew where EDDIE is sitting. Lights concealed in the pew come up to shine on faces of PETER and EDDIE. PETER is smiling and makes a small gesture to EDDIE.

(EDDIE stands and slowly steps out into the aisle. He looks around hesitatingly at first, then gains confidence and with dignity and reverence he begins to sing. DR. BENTON signals to the choir and they sing in a mere whisper while EDDIE's voice soars. He walks up the steps with PETER at his side, and facing the choir finishes the anthem. On the last phrase, as EDDIE and the choir raise the music to a trium-

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phant crescendo, PETER goes back through the singers and disappears. EDDIE stands alone on the steps.)

(There is a slight pause, then DR. BENTON steps forward for the benediction.)

DR. BENTON: For what our eyes have seen and our ears have heard, we thank thee, our Heavenly Father. May grace, mercy and peace be upon every soul according to the needs of each heart. Amen.

(The organ and choir begin the recessional, any appropriate hymn. The YOUNG WOMAN with the lighted candle leads the recessional, the two YOUNG MEN following. When the YOUNG MEN reach EDDIE they pause and speak to him. He turns and marches out between them, joining joyfully in the hymn. The choir comes behind them, the SCOUTS remain in position.

(DR. BENTON stands C. until choir has left the sanctuary. He lifts his hands again in benediction.)

DR. BENTON: Amen. Amen. (He exits at rear of chancel. Lights go down, leaving only the candles and cross burning. The organ gradually ceases. SCOUTS stand a moment, then look around to see if all have gone.)

DICK: I'll get the flag. You kids douse the candles. (He takes flag from standard as SCOUTS snuff the candles. Only the cross is lighted now. DICK carries the flag, one scout behind him, one on each side. As they go down the steps DICK stops with boyish disgust.) All that fuss and lighting of candles!

ANOTHER SCOUT: Yeah. Pete said it in four words.

DICK: Sure! "Take over, from here!" (SCOUTS walk with flag down the Center aisle and out.)

ORGAN POSTLUDE

Notes

If the suggestions herein given are not possible, the director should adapt the movements of the players to the architecture of the local church. Satisfactory and artistic results may be obtained with screens to simulate entrances when necessary.

The references in the script to Easter may be omitted, making the play adaptable

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Part II could be adapted for a Memorial service with slight changes.

The auxiliary lighting should be concealed and appear to be part of the regular lighting plan.

The effectiveness of the appearances of PETER depend upon the illusion that he is entirely unseen except to EDDIE. No player or member of the choir should even glance at him. EDDIE treats him in a natural way. The idea must be established that he is seen only in the mind of EDDIE.

Great care should be taken in interpreting the part of EDDIE. He has just been discharged from the hospital and seems not too strong and sure of himself, but should not be played up as an invalid or a man who is ill. While he uses slang, he should not be pictured as a wise-cracker, but sincere in using the only mode of expression he knows.

The suggestions for the opening of the Vesper Service in Part II are entirely flexible. They may be changed and elaborated at liberty. More Young People could be used on the readings instead of only the two Young Men. Any number of Boy Scouts could be used, or even a class of boys.

The dramatic value of the repeated use of the "Amen Response" should be emphasized.

If another anthem is chosen the antiphonal Scripture reading should be changed to correspond to the theme of the anthem.

¹ First, fourth and sixth verses of hymn by W. Charter Piggott. Permission applied for from Oxford University Press, London.

² Anthem published by Boosey and Hawkes, Inc., 43-47 West 23rd St., New York, N. Y.

Editorials

What Is the Real Menace?

THE MENACE OF THE SUNDAY SCHOOL" was the title of an article that some months ago caused considerable disturbance in religious education. It was a provocative article, in the real sense. It took the Sunday school, its professional leaders and all their works apart in ruthless fashion. It called many of us who read this *Journal* names. It was written by a pastor who, of course, has a Sunday school.

We are not here going to argue with the writer of that article. Instead, we state this conviction: The real menace lies in the fact that *there are so many people in the two groups—preachers and religious educators—who are as far from really understanding one another as this article and the letters commenting on it reveal!* Preachers have their faults. Religious educators have theirs. The regular church programs are not all they should be. Neither is the Sunday school. And on both sides (it is a tragedy to have to call them sides in order to say what one means) there are substantial virtues and achievements. But, brethren, we have all of us together been trying to bring in the Kingdom for a long time now—and it isn't here yet. The expression on both sides of uncomplimentary views of the other does not create the kind of climate in which the total program of the church can be planned and carried on at its best in these desperate and urgent times.

The reasons for these divergences include, of course, some differences of viewpoint and conviction. We do not all agree as to the effectiveness of a sermon or of an experience-centered unit of lessons. But deeper differences than these have been reconciled without compromise in the history of the church—when conditions were ripe for reconciliation. There is one point, however, at which conditions in our day are, instead, ripe for recrimination: the church as a whole is not as sure of itself as it once was. Many of us made promises and created expectations that have not been fulfilled. Religious education did its share twenty-five years or so ago. But it was not alone; we have not saved the world through education, but neither did we evangelize it "in this generation."

Now that this is the case, there

is a tendency among all of us, preachers and teachers, to put the blame on someone else. For any unhappiness and frustration in our own souls, it is just plain human for too many of us to want to point the contumelious finger.

It should be possible for us to be aware of our own shortcomings as well as those of the other fellow, and of his values along with ours. And this irenic temper need not spring from mere self-abasement, or from blindness to real faults wherever found. Such a temper will be at its best when it is inspired by an awareness of the task committed to us from God, of the long distance between our accomplishments and our goals, and of the ways by which we can do better work ourselves and, as well, inspire better in others. But, deeper than these insights of the mind, there must go those commitments of the heart and the will that mark uniquely those persons whose cause transcends themselves. Such commitments make high and severe demands upon us. Their supreme expression in the words "Not my will, but thine, be done," eludes us. But when today on distant fields countless youth make the supreme commitment for their cause, dare we hold back? Only in such commitments can the real menace be met.

My Share in Race Riots

A Meditation for Christians During Brotherhood Week, February 11-17

While I tell myself that the bloody record of clashing races in other places is no fault of mine, *who are these who stand around to mark my words?*

What is this that comes in the silence to disturb the complacency of my heart?

It is the impulse to resentment that I hold for those different from myself.

It is that mysterious something within that made me shrink from sitting beside a colored woman on the street car yesterday.

I called all the people of a race evil because of some I knew to be so—it is that.

It is the comfort of my home, the cost of my education—paid for out of someone's homelessness and ignorance.

These are my share in the race riots of our time.

"How Come" a Special Issue?

FIVE MONTHS AGO this special issue was only a blank column under the heading "February" on the wall chart in the editorial sanctum. Between that and this periodical in the reader's hand—what? To paraphrase the famous story "How Come Christmas?"—"how come" a special issue?

Five months ago, trees were being grown or cut down in northern Quebec, and ink was being brewed in the secret places to print something, somewhere, sometime.

Then, one day, while the august Editorial Board was in session, one shy idea moved from mind to mind—that the response to the needs growing out of the war and industrial migrations had not been adequately described. And another equally demure notion about growing points, growing edges, if you please, took shape in a mind. When these two unobtrusive ideas met, each reinforced the other—and this issue was under way.

So—what someone has called "that mystical stuff on the frontispiece page" emerged, and articles and writers were chosen, and one article, intended for January, evolved into just the thing for this. The Inquiring Reporter took two days of Christmas week for an office tour. One staff member wrote up his suggestions on New York hotel stationery with, "Don't miss the significant for the transient and the spectacular" — thus proving finally the benefit of having a board of editors.

The devotional material on page three began to take its form according to this pattern, and that front cover picture at last won out over its competitors, as did the other pictures.

By then, the ink had been brewed and the paper had arrived from Quebec. The arms of the presses were reaching for final type to wave back and forth in the incantations of "press work." And, in the mystical moment before the presses start, someone's words, many people's words, bided their time, eager for life.

"And that's how come" a special issue, or any issue, of your *Journal*.

Meetings of Sections Cancelled

GOVERNMENT regulations have just called off all conventions of fifty or more, beginning February 1, to conserve travel facilities. Therefore, meetings of the Advisory Sections of the Council, scheduled for February 5-7 have been cancelled.